The Christian Century

PUBLISHED WEEKLY

The Eisenhower Blueprint

An Editorial

Prospect for Presbyterian Union

A United Presbyterian View
By Robert W. Gibson

A Presbyterian, U.S., View
By Frank H. Caldwell

Christian Aid to Korean Peace

A Symposium by Six Writers

FEBRUARY 18, 1953

In This Issue

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The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1953 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Feb. 17-19. Assemblies of God Regional Sunday School Convention, Fort Worth, Tex.
Feb. 18. Ash Wednesday.
Feb. 20. World Day of Prayer.
Feb. 20-22. New York State Peace Council, American Friends Service Committee 13th Annual Institute of International Relations, Syracuse, N. Y.; William W. Clark, Carey McWilliams, Ashley Montagu, Norman Thomas, speakers.
Feb. 22. Chicago Sunday Evening Club; John W. Rustin, speaker.
Feb. 22-26. University Christian Mission (National Council of Churches Joint Department of Evangelism), Nashville.
Feb. 22-27. Floral Heights Preaching Mission, Wichita Falls, Tex.; Henry Hitt Crane, speaker.
Feb. 22-March 1. Brotherhood Week.
Feb. 22-March 1. United Christian Youth Mission (N.C.C. Joint Department of Evangelism), Wilmington, Del.
Feb. 23. United Church, Raleigh, N. C., Institute of Religion; Kermit Eby, speaker.
Feb. 23. Religious Radio and Television Institute (N.C.C. Broadcasting and Film Commission, Chicago Church Federation, sponsors), McCormick Theological Seminary, Chicago.
Feb. 23-24. Washington-Northern Idaho Council of Churches Annual Meeting and Pastors' Convocation, Spokane, Wash.
Feb. 24. Mass Rally for Churchmen (N.C.C. Department of United Church Men), Washington, D. C.
Feb. 24-25. Western Section, Alliance of Reformed Churches Holding the Presbyterian System, Meeting, Buck Hill Falls, Pa.
Feb. 24-27. Churchmen's Seminar (N.C.C.), Washington, D. C.
Feb. 26-March 5. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Hamburg, N. Y.
March 1. Chicago Sunday Evening Club; Liston Pope, speaker.
March 1-5. University Christian Mission (N.C.C. Joint Department of Evangelism), Albany, Ga.; Kalamazoo, Mich.
March 2-7. Union Theological Seminary 42nd Sprunt Lecture Series, Richmond, Va.; Roy A. Burkhart Paul J. Tillich, Albert T. Mollegen, speakers.
March 3-4. Presbyterian, U.S.A., General Council, Philadelphia.
March 3-5. Assemblies of God Regional Sunday School Convention, Fresno, Calif.
March 8. One Great Hour of Sharing.
March 8-12. University Christian Mission (N.C.C. Joint Department of Evangelism), Raleigh, N. C.
March 8-13. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Station WSUN-TV, St. Petersburg, Fla.
March 8-13. Preaching Mission (N.C.C. Joint Department of Evangelism), Indianapolis.
March 10. International Missionary Council Annual Dinner Meeting, New York city.

(Continued from column 1)

Council of Y.M.C.A.'s for India, Pakistan and Ceylon, with offices in Calcutta.

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The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, FEBRUARY 18, 1953 NUMBER 7

EDITORIAL

"WHOSOEVER loses his life . . . will save it." That the way to life is the hard, steep trail of vicarious suffering is as difficult for us to realize as it was for the disciples of Jesus. When at Caesarea Philippi Jesus admits to his disciples that he is the long-expected Messiah, they believe their troubles are at an end. By some legerdemain their Leader will change the economic and social climate so that peace, prosperity and justice will come to all. For they did not want to face the hard realities of life. They, like us, would have liked to buy life at a bargain counter. To them, as to us, Jesus asserts that the Son of Man has to "endure great suffering, to be rejected by the elders . . . and to be killed." For himself, the way of redemption is the way of the cross. But not only is this true for himself; it is true for all men. For suffering, accepted, understood and borne with faith, courage and patience, becomes the way to life—life both for ourselves and for our world. Jesus never dodges this issue, never denies the harsh reality of the road of suffering that he has chosen to walk. The return of the Lenten season, culminating in Passion Week, should remind every pilgrim of the Way that the conditions of discipleship have not changed. The road still winds steeply up from Jericho to Jerusalem, is still beset by robbers, still halts briefly before a compromising and arbitrary dictator and a howling mob, still ends at last on a cross-crowned hill outside a city wall. To deny it is to miss life. To accept it and use it for the redemption of the world is to transmute it into joy and peace and victory, and into life abundant.

First Week In Lent

1953 Crucial Year for Presbyterian Union

DURING this year, three great denominations of the Reformed tradition will move toward or away from organic union. The Presbyterian Church, U.S., the Presbyterian Church, U.S.A., and the United Presbyterian Church have now written, through their representative committees, a Plan of Union. The plan has been printed and is being circulated to pastors and elders of the three denominations. Churchmen are invited and urged to suggest changes which may seem to them important, and these changes will be considered by the denominational committees which have been working on the union, singly and in joint meeting. Some alterations will be adopted, without doubt, but it is probable that the general assemblies of the three denominations will receive the plan in substantially the form it has now assumed. Then what? The highest judicatory of each of the three denominations meets this spring or early this summer. Each is perfectly free to deal with the Plan of Union as it chooses. But each is a body of carefully chosen commissioners whose proud tradition it is to act in a representative capacity. Opinion favoring the union runs strongly in each of the denominations, and the commissioners to the general assemblies are fully aware of that fact. So the most likely, and unquestionably the most desirable, action to be taken this year will be to refer the Plan of Union to the churches for study and decision. That would give the churches a year to study the plan, debate it in the churches and the presbyteries, and register their views. Then the 1954 general assemblies can make the decision final. This is not unseemly haste. This Plan of Union has been discussed for several years, and the general question of Presbyterian union has been tossed around for decades. The articles on pages 186 and 188 indicate the considerations that are already being advanced in two of the three denominations. A later article will present the matter from the Presbyterian, U.S.A., point of view. To an ecumenical but non-Presbyterian mind, which believes church union should advance within families of related denominations, this three-way merger has everything to commend it.

Officer Sentenced in Korean's Death

TWO YEARS at hard labor was the sentence handed down by an army court-martial in Seoul to Lt. James D. Goff for "aggravated assault" resulting in the death of Pang Wha Il, Presbyterian minister. As related in The Christian Century for January 21, Dr. Pang, associate secretary of the National Christian Council of Korea, was attacked when visiting the home of his brother. The officer and three enlisted men who were with him were under the influence of liquor, and beat and kicked him so that he died three days later without regaining consciousness. *Time* on February 2 confirmed the report that the crime had taken place, said the enlisted men were Negroes, pointed out that the deceased minister had left four children. *Time* confirmed the report that Pang's wife had never recovered from an attack by communists two years ago, and said that the World Council of Churches had given Pang a scholarship providing for a year's study in the United States. Its correspondent found the Pang family living in a tent with other refugees in Pusan. Up to that time the army had found no way of indemnifying the family. In the meantime mission funds tided the family

over for a little while. A Religious News Service report from Dallas, where the family of Lieutenant Goff lives, said he had been in the army six years and had received his commission in the corps of engineers last June. A United Press dispatch from Seoul on February 4 said the lightness of the verdict against the officer "shocked most of the American and Korean missionaries who attended the trial." One described it as "a travesty on justice" which "made him ashamed" he was an American. We do not share this view, although by ordinary standards the sentence was incommensurate with the gravity of the crime. Christians have no call to yield to the vindictiveness of ordinary penal standards. The officer's loss of rank and two years of imprisonment at hard labor is not a slap on the wrist, and Pang will not be brought back to life by adding to his punishment. But why confine the punishment to the officer? The dispenser of the liquor which brutalized all four men should share equally in the penalty. This crime is an inevitable consequence of the unmerciful exploitation by the liquor interests of the loneliness of American soldiers in Korea. Finally, justice demands that the United States army shall indemnify Dr. Pang's family. If the army does not act promptly to recover a good name for America, Congress should do so.

India May Again Take Initiative for Peace

INDIAN DIPLOMATS will once more attempt to negotiate a Korean peace when the U.N. General Assembly meets, according to a report from Tokyo. Their last effort was supported to the surprising tune of 54 to 5, and they hope another try will succeed. The Tokyo report declares that this time emissaries from India are working hard in Peiping to get a commitment from Chinese rulers before the proposal is introduced in the U.N. Last time Soviet Russia rejected the proposal before the Chinese had a chance to act. It is the belief of the Indian diplomats that China was ready to negotiate on the basis of the last Indian proposal, but was headed off by Vishinsky. We hope the report is true and that the government of India continues to press for settlement of the dangerous stalemate in Korea. We do not like to see our own government lose the initiative in proposals for peace. Realistic assessment of the situation, however, indicates that success is more likely to await a plan proposed by India than one which originates in Washington. The main thing is to get the shooting stopped. Meanwhile we should be getting on more rapidly with the enormous job of Korean reconstruction. A report prepared for the United Nations Korean Reconstruction Agency points out that Korea will have to receive help to the amount of $1,750 million to become self-supporting by 1959-60. That is the nearest feasible target year. Around $600 million in non-military aid has been given since the war broke out in 1950. The expenditure of three times that amount to make the country self-supporting again seems much wiser and more humane than a prolonged dole. Until this is accomplished, voluntary gifts through the One Great Hour of Sharing save lives. The U.N. report says: "Millions of the Korean people are displaced. Many are in refugee camps. Millions have no opportunity to earn a livelihood and are dependent on relief. They are underfed and underclad. It is feared thousands will starve and freeze to death before this winter has passed. The plain fact is that supplies are not adequate to meet the bare essentials of life."

Malan Tightens His Dictatorship

AS OFTEN as South Africa's racial tension comes up for discussion, some observers can be counted on to emphasize the narrowness of Prime Minister Malan's parliamentary majority. The implication is that the present Nationalist government may be overthrown at any time (there's an election coming in April), so why get all hot and bothered about its racial policies? It is true that Dr. Malan's margin in the House of Assembly is only about 15 or 16 votes. But there are two things to bear in mind: (1) that the United party, the opposition, has no real alternative to the government's *apartheid;* (2) that Dr. Malan is constantly tightening his dictatorship and preparing for the day when his Boer secret society, the Broederbond, may rule without regard to Parliament. Two pieces of legislation which the Malan cabinet started toward the statute books during the last week in January and the first in February show how relentlessly Dr. Malan is driving toward untrammeled power. The first will give the government authority to proclaim at any time a state of emergency, and while this is in effect to suspend all civil rights, censor or suspend the press, prohibit public assembly, confiscate goods and property, impose the death penalty, search and seize and create concentration camps. This tyrannical state of affairs, which will out-Hitler Hitler, can be kept in effect as long as the prime minister pleases. The second law makes anyone who protests against any law subject to five years' imprisonment, a fine not exceeding £500 and "whipping not exceeding 15 strokes." This is so written as to expose to its penalties almost anyone who discusses critically any of the Malan color laws. Newspaper correspondents believe that they could be sent to the whipping post for cabling dispatches held by the Malan government to be unfavorable to any of its present or future white supremacy legislation. If these two pieces of legislation are enacted—and Capetown predicts they will be—it is hard to see how the Union of South Africa can escape a crisis that will break over into civil war.

What's Behind the Prison Riots?

RIOTS, work stoppages and other disturbances apparently are spreading through American prisons. Since the end of March last year, there have been twenty prison outbreaks serious enough to command the attention of the press. Something like 8,000 prisoners have been involved. These outbreaks have occurred in New Jersey, where there were four; in Louisiana, Massachusetts, Michigan and Pennsylvania, which had two each; and in California, Idaho, Illinois, Kentucky, North Carolina, New Mexico, Ohio and Utah. This is a disturbing showing, the more so because it is scattered so widely over the entire nation. But one striking thing about these outbreaks is that they have all taken place in state prisons and reformatories. Not one

of these riots happened in a federal penal institution. Why this difference? Perhaps the story that our Pittsburgh staff correspondent told on page 170 of last week's Century may point toward a major part of the answer. Funds that were appropriated in Pennsylvania as long ago as 1945 to provide decent prison quarters and an intelligent program of prisoner classification and employment have been frittered away with nothing accomplished. The newspaper reporters who covered the recent riots in western Pennsylvania prisons didn't say much about that, but it could explain a lot. President Eisenhower plans to make much use of consultation between federal, state and local authorities to work out various problems which he named in his recent address to Congress. Where there is a problem which federal authorities seem to be handling as effectively as they are this of conducting prisons, and where state authorities are having so much trouble, is there not need for this kind of federal-state consultation, with report to the public made in such a way as to insure public attention and understanding?

U.N.'s 'Point Four' Faces Cutback

AN EDITORIAL in the London *Economist* says that the United Nations' technical aid program is in trouble. This is the U.N.'s "Point IV." It is a program under which all sixty members of the U.N. are supposed to contribute to a fund which will supply technicians and send them to countries needing technical advice in the development of their natural resources. There are three major projects of the "Point IV" variety. The first is the original Point IV—the program launched by the United States, after it had been outlined in President Truman's 1949 inaugural, for supplying technical assistance and surplus capital to "underdeveloped" nations and regions. This is now officially the TCA, the Technical Cooperation Administration. The second is the British Commonwealth's Colombo Plan—a scheme for channeling development help from the wealthier to the poorer members of the commonwealth. And the third is the U.N.'s program for furnishing technical aid. Of the three, we have always considered the U.N.'s program was potentially the most promising. We have believed that the interests of humanity would be best served by absorption of both the other programs into it. In this way all "Point IV" efforts would be given maximum protection against the communist charge that they are disguised ventures in economic imperialism, and the functional importance of the U.N. would be increased. Now, however, we learn that the whole U.N. effort is on the point of being seriously curtailed because the nations which pledged $19 million for its 1952 budget have paid only $12 million. A cutback now, with possible abandonment soon, is in prospect. This, it seems to us, would be an international blunder of serious proportions. Point IV was one of the omissions from President Eisenhower's "state of the union" message to Congress which we trust had no particular significance except that the President couldn't discuss everything in an hour. We greatly hope that neither the U.N. nor the U.S. technical assistance program will be allowed to falter at this vital moment in world history. With "cold war" pressures increasing, and foreign policies concentrated on making them more threatening, it would be a tragic mistake to give the impression that all constructive effort is being abandoned.

Hungarian Protestants on 'Christian Hope'

RECENTLY (December 31 and January 7) we published a condensation of the Second Report by the advisory commission of theologians on the main theme of the 1954 Evanston Assembly of the World Council of Churches. That theme is "The Christian Hope," or, in the language of the World Council, "Jesus Christ our Lord, the only hope of the church and the world." In all the discussions we have seen of this Second Report, none is more thought-provoking than that sent by the theological study commission of the Hungarian Protestant churches to Bishop Lesslie Newbigin, chairman of the World Council's advisory commission. It is cause for rejoicing that these Hungarian churches still find it possible to participate in an ecumenical enterprise of this sort. For that very reason, it is important that churches outside the communist orbit should review with care the points at which the thinking of these Hungarian churches diverges from the thinking of the advisory commission. The most important of these divergences comes with regard to the chapter in the Second Report on "The Christian Hope and the Utopias of Today" (The Christian Century, January 7, pages 10, 11). Hungarian Protestants think that the churches outside communist lands are using the term "utopia" with "a degree of high-handedness." In their use they sense "a suggestion of superiority which, although it may be unconscious, ought to be avoided." When the commission points to the perils of Stalinism and scientific humanism as utopian, these Hungarian Protestants ask whether the West does not have its own utopianisms. How about "chauvinism"? "Or," it needles, "was this evil so thoroughly eliminated with the defeat of Hitler that a global analysis could keep silent about it?" Is not "trust in the achievements of military technique" another threatening utopianism? Does it not rule in the West as much as the utopianism charged against communism rules in the East? If the Hungarians reach Evanston, they should add to the historic importance of that gathering.

Monsignor Ligutti Proposes Inquiry in Colombia

ONE of the most encouraging things that happened in connection with the recent Latin American Congress on Rural Life Problems held by the Roman Catholic Church in Manizales, Colombia, was the proposal of Msgr. Luigi G. Ligutti for an impartial investigation into charges by Protestants of persecution in Colombia. Monsignor Ligutti, who is executive director of the National Catholic Rural Life Conference in this country, organized the Manizales conference. Speaking in Bogota, he is reported by George Dugan of the *New York Times* to have proposed that some impartial, private U.S. foundation appoint a committee which would in turn select a three-man team of social scientists to go to Colombia with an adequate staff and there, after from three to six months of study on the

ground, issue a nonpartisan report. This, it seems to us, is one of the most sensible suggestions so far made for getting at the truth concerning this whole miserable Colombian business. We hope that the appropriate departments of the National Council of Churches and the National Catholic Welfare Conference will get behind it and see that it is carried into effect. Most Protestants are convinced that there has been continued and frequently violent persecution inflicted on Evangelicals in Colombia. They read the report of the Evangelical Confederation of that country which alleges 150 instances during 1952, including seven murders, destruction of three churches, bombing of six churches and missionary residences, stoning of twelve churches, closing of twelve schools, and imprisonment of forty Protestants, and they accept it, because of its supporting details, as true. On the other hand, most American Roman Catholics find it impossible to believe that such things can be going on. In the light of their American experience, we do not wonder at their skepticism. The thing most needing to be done is to get some truly dependable facts. We think that Monsignor Ligutti's proposal would accomplish that end.

Bishop Wurm, German Pioneer, Dies

BISHOP THEOPHIL WURM has died in Stuttgart, Germany, at the age of 84. He had retired as Lutheran bishop of Württemberg on his 80th birthday. Bishop Wurm was one of the clerics Hitler was never able to suppress, although for a brief period he was under house arrest. During the war he moved into the leadership of the Protestant clergy who would not recognize Hitler's stooge Reichsbishop; as soon as the war ended he threw himself into organization of the Evangelical Church in Germany (the E.K.D.) and was elected the first presiding bishop of its council—the position now held by Bishop Otto Dibelius. During the closing years of his long life Bishop Wurm spoke out as vigorously against the Nürnberg trials and the subsequent treatment of imprisoned nazis as he once had against Hitler and the policies of the National Socialists. . . . After years of faithful tithing, Clyde H. Harris, head of the Harris Pine Mills of Pendleton, Oregon, has turned his entire business over to his church. He is a Seventh-Day Adventist. The Harris mills are said to be the world's largest manufacturers of unfinished furniture, worth somewhere between $8 and $10 million. The Seventh-Day Adventists will operate them as a regular business enterprise, paying all the usual business taxes. . . . Here's another estimate of the number of G.I. babies in Japan to add to those we have already printed. Mrs. Ochimi Kubushiro, president of the Japan W.C.T.U., set the number at 7,987. The farther this agitation goes, the more convinced we are that nobody as yet has any certain facts to go on. . . . Speaking of Japan, the Japan International Christian University will admit its first regular freshman class in April. It will be limited to 150 students, rigidly selected to insure from the start the highest possible academic standards. . . . Automobiles killed 38,000 and injured 1,350,000 on American highways in 1952, the National Safety Council reports. Chicago easily held the championship among large cities, killing 5.2 persons for every 10,000 registered motor vehicles. The total number of deaths from accidents of all sorts was 96,000, or four times the U.S. death toll in Korea since the fighting started. . . . Lovers of great church music will welcome a new album of records of Bach music played by Albert Schweitzer on the organ of the church in his native village of Gunsbach, Alsace, issued by Columbia.

The Eisenhower Blueprint

PRESIDENT EISENHOWER's first message to Congress answered a lot of questions that a lot of Americans have been asking, and on the whole answered them very satisfactorily. It was a state paper of high merit. It contained few of the ambiguities, the platitudes, the efforts to be on all sides of a question which marred so many of the Republican candidate's campaign speeches. There was no suggestion of a military man lost in a civilian forest. The message was clear, vigorous, and if not socially venturesome it was certainly not reactionary. Its only look to the past came in its repudiation of the secret diplomacy of Yalta and Potsdam and in its avowal of allegiance to the conservation principles of Theodore Roosevelt. It was, in short, a remarkably able blueprint for one presented so early in an administration.

I

As was to be expected, the message divided into two parts—domestic and foreign. By far the most attention has been given the latter. If one were to judge by comment in the American press, it would be easy to conclude that the President's order releasing the 7th Fleet from guard duty in the Formosan strait was the only thing of importance in the message. Overseas, likewise, this passage has been seized on as the subject most worthy of comment—most of it critical. In fact, the angry or anguished cries from our European allies leave the impression that they were all primed to start yelling before they knew whether they had been hurt. Yet the excitement stirred up by the foreign policy passages in the President's message should not obscure the importance of its domestic proposals.

President Truman's "state of the union" messages also used to contain domestic proposals. Many of them differed little from those now put forward by President Eisenhower. The important difference is that, at least in the closing years of the Truman administration, both Congress and the public had a feeling that many of the Truman proposals were made "for the record" with no expectation of congressional enactment, while President Eisenhower evidently expects Congress to follow the lead he has laid down. This message, in other words, is a genuine program for action.

The Eisenhower domestic blueprint divides into two main parts: action fiscal and action human. Action fiscal is about what was to be expected under a middle-of-the-road Republican president. The federal budget must be balanced before taxes are reduced. Price and wage controls must be allowed to die, with some thought of stand-by powers if bad results follow. The Taft-Hartley law must be amended and the government must get out of labor disputes except in cases of national emergency. Conservation

must be continued and where needed expanded, but the "strong federal program" in this field must work through "a partnership of the states and local communities, private citizens and the federal government, all working together." (Which, as the approving *New York Times* comments, is a good trick if you can do it.) The steady drop in farm prices calls for study by a special commission to propose "new policies and new programs."

Action human covers a wide range. Government employees must be loyal, but "the primary responsibility for keeping out the disloyal and the dangerous rests squarely upon the executive branch." The executive already possesses sufficient power to do this job as it should be done and at the same time "clear the atmosphere of that unreasoned suspicion that accepts rumor and gossip as substitutes for evidence." (Senator McCarthy, were you listening?) The McCarran act must be rewritten to eliminate the acknowledged discrimination now in its quota provisions. There must be federal aid for schools in regions where local resources are not sufficient to provide good education, and Social Security—which the President prefers to speak of as "social rights"—must be maintained and expanded under a blanket commitment that "the individual citizen must have safeguards against personal disaster inflicted by forces beyond his control." That takes in a lot of territory.

II

President Eisenhower stands out in his best light in that portion of his message in which he deals with civil rights. "I propose," he told Congress, "to use whatever authority exists in the office of the President to end segregation in the District of Columbia, including the federal government, and any segregation in the armed forces." Moreover, "by the leadership of the office of the President, exercised through friendly conferences with those in authority in our states and cities, we expect to make true and rapid progress in civil rights and equality of employment opportunity." This happens to be the way in which Governor Stevenson, before he was caught in the importunities of the presidential campaign, felt that the civil rights issue should be tackled. President Eisenhower may make it more pragmatically effective than any federal F.E.P. law, for his message reads like the word of a man who means business.

It is more difficult to appraise the foreign policy sections of the President's message, since it is not easy to determine what key passages involve. In general, it has been said that the basic purpose of the new administration is to seize the initiative in the cold war. "We have learned," says the President, "that the free world cannot indefinitely remain in a posture of paralyzed tension. To do so leaves forever to the aggressor the choice of time and place and means to cause greatest hurt to us at least cost to himself." What followed in the message the President called "a new, positive foreign policy." How far is this likely to regain the initiative from the communists?

There were four main features of the new foreign policy laid down by President Eisenhower. First, the new orders to the 7th Fleet off Formosa. Second, the repudiation of "secret understandings of the past with foreign governments which permit . . . the enslavement of any people." In plain words, Yalta, Teheran, Potsdam. Third, a demand for "closer cooperation among the nations of Europe," pushed to "a more closely integrated economic and political system." Fourth, extension of the reciprocal trade treaties and overhauling of U.S. tariff regulations and practices, together with encouragement of American private investment abroad, to improve the economic position of other friendly nations.

Considering these, it is hard to see where the second can have much, if any, effect on the international situation. Whether number three means much or little will not be known for some time after Secretary Dulles returns from his voyage of exploration and discovery. The fourth point could turn out to be the most important of all. But everything will depend on how hard President Eisenhower is prepared to fight for measures which are sure to be opposed by powerful elements within his own party. Extension of the reciprocal treaties is essential, but it is only a start at dealing with the dollar-gap problems of our allies, at present so complicated by our pressure for their speedy and large-scale rearmament.

III

It is the decision to give Chiang Kai-shek a free hand to invade the China mainland which has been most widely spoken of as "regaining the initiative." Until much more is known, however, one may question whether the new orders to the 7th Fleet change the situation on Formosa or in China and Korea in any material way. Chiang has quickly announced that he will not ask for U.S. ground troops to assist him in invading the Chinese mainland, which is equivalent to saying that he will insist that he must have U.S. naval and air help before he can do so. "Permit me to make crystal clear," the President told Congress, "this order [to the 7th Fleet] implies no aggressive intent on our part." But without U.S. military action to give Chiang the aid he must have if he is not to remain immobilized, what is there to the new policy besides a psychological jab at the Chinese Communists? "The only initiative seized by this order," remarked a correspondent who has covered the fighting in Korea, "is a Republican seizure of the political initiative from the Democrats."

Yet if this is so, why should the order to the 7th Fleet have aroused such alarm in other countries? Anthony Eden, Britain's foreign secretary, went to the length of informing Parliament that the British government had made two formal protests before the order was issued, and stated that he would make a direct protest to Mr. Dulles during the latter's visit to London. Surely this was an astonishing revelation of lack of confidence between allies. Why did the message so frighten our friends in Britain and France and, especially, India?

The answer seems to be that they are not sure we can control Chiang Kai-shek. Granted that he does not have the resources for a successful landing on China's mainland, they nevertheless fear that, with the 7th Fleet leash slipped, he will undertake some sort of invasion and then look to the United States to back him up. If we acknowledge and respond to a moral obligation in such a situation, these other nations are haunted by the possibility of American strength being drained away in the vastness of China—the thing against which Mr. Churchill warned on his recent arrival in New York—in a war we would find as hard to win as has France the war in Indo-China, but a war which

almost certainly would become the first atomic world war.

Americans do not view the possible consequences of the Formosa order with the same apprehensions. Even if Chiang Kai-shek should embark on a mainland adventure which he could not sustain, they do not think that their five-star President would allow him to drag the United States in after him. Neither do they think that a Congress which has shown high volatility on Chinese issues could force this President's hand. Yet the "no stalemate" policy of the new administration is at present popular with most of the American people. And the effort to end such a stalemate as exists in Korea can be exceedingly dangerous. It is, we are being told, a policy of calculated risk, and the risk is being calculated by a President with great military experience. But do the American people perceive these risks? Have *they* calculated them? Should things go wrong in the Far East, both questions would rise to plague the Eisenhower administration.

Forbear in Korea!

AT THE VERY MOMENT when the new administration is taking a more belligerent attitude toward the Chinese Communists, Christian opinion favors greater forbearance in the hope of ending hostilities in Korea. Careful reading of the half-dozen representative statements which begin on page 190, and those which were published in our editorial columns in the two previous issues, fails to reveal a single exception to this statement. Each of these writers has taken counsel only of his own conscience and understanding, without knowing what others would say. None has advocated releasing the forces of Chiang Kai-shek or extending the blockade of the China coast or otherwise heightening military pressure. On the contrary, they urge greater self-restraint and warn against widening the area of conflict. The administration in Washington is advised to reflect on the meaning of this mood among the Christian people of America.

I

While none of the writers who have undertaken to try to say what Christians can do to advance peace in Korea have presumed to offer an infallible solution to the stalemate, each has acted on the assumption that the Christian has an obligation to seek peace, even in this most difficult and dangerous situation. And each has had one or more concrete proposals to offer. When set in order, these proposals blaze a path through the thorny wilderness of Far Eastern international relations.

It is significant that Christian contributions to the problem of statesmanship begin with the inner orientation of men and women of faith. As Reinhold Niebuhr points out, the struggle must begin by the subjugation of pride and the encouragement of conscience. We cannot even hold our allies together unless we call up resources of humility which do not come naturally to us. And we cannot endure the tension and suffering which are inherent in world leadership in the present struggle without greater spiritual power than we ourselves possess.

It would be pleasant to be able to say in this World Week of Prayer that all the churchmen who set their minds to this matter urged Christians to enter into the ministry of intercession in behalf of peace. Few of them did so, although a number stressed courses of action which could not be sustained without persistent prayer. If this means that the practice of prayer is declining, we may be sure we shall have to return to its discipline before we find peace in Korea or anywhere else. We do not believe it is declining, and it would appear that the time has come for our church leaders to invoke its power by calling on the whole Christian community to pray without ceasing for peace. In such prayers, we should remember that prayer is a personal resource, not an offensive weapon. One of our contributors appears to find the distinction difficult to make.

The importance of keeping open the channels of communication with the people of Korea, and even with the communist enemy, is generally recognized by Christians, if these writers are representative. Bishop William C. Martin, the new president of the National Council of Churches, urges churchmen to try to establish personal communication with Korean Christians. This will be easier for Presbyterians and Methodists, whose missionary work is well developed in that country, than for others, but the effort is worth making. Bishop Martin also stresses the necessity that is on Christians continuously to share the sufferings of the Korean people through sacrificial participation in relief activities. Korea is already the "proving ground of an awakened Christian conscience for all Asia," and it will continue to be a test.

II

The solid core for an American political policy for Korea which can receive the approval of Christians is best described, in our opinion, by Gordon A. Sisco, general secretary of the United Church of Canada. His denomination has for many years carried on missionary work in that country, so Dr. Sisco speaks as one who knows the Christian community in Korea as well as that in America. We believe a very large share of the Christians on both sides of the border will support the four-point program Dr. Sisco outlines. It is: (1) Continue military support to the Republic of Korea until it is secure from all imperialisms, yellow as well as white. (2) Call now for a peace conference with Russia and China before applying further military pressure on the Chinese government, making it clear to the world that the door to negotiation is always open. (3) Let communist China become a member of the United Nations, on condition that she stop her aggressive attacks on the Republic of Korea. (4) Offer to help reconstruct the physical structure of war-ruined Korea.

Since admission of China into the United Nations is likely to arouse greatest opposition in some quarters, it should be observed that Dr. Sisco can call to his support others among our correspondents. In addition, it should be recalled that John Foster Dulles, now in a position of world leadership, said on pages 190-91 of his 1950 book, *War or Peace?*

> I have now come to believe that the United Nations will best serve the cause of peace if its Assembly is representative of what the world actually is, and not merely representative of the parts we like. Therefore we ought to be willing that all the nations

should be members without attempting to appraise closely those which are "good" and those which are "bad." Already the distinction is obliterated by the present membership of the United Nations.

Some of the present member nations, and others which might become members, have governments which are not representative of the people. But if in fact they are "governments," that is, if they "govern," then they have a power which should be represented in any organization that purports to mirror world reality.

If the communist government of China in fact proves its ability to govern China without serious domestic resistance, then it too should be admitted to the United Nations. However, a regime that claims to have become a government of a country through civil war should not be recognized until it has been tested over a reasonable period of time.

If the United Nations membership were made substantially universal, that might end a preponderant voting superiority of the United States and its friends, which, while pleasant, is somewhat fictitious.

Communist governments today dominate more than 30 per cent of the population of the world. We may not like that fact; indeed, I do not like it at all. But if we want to have a world organization, then it should be representative of the world as it is.

It may be said that this is 1953, not 1950, and that Mr. Dulles might take a different position today. Whether he does remains to be seen, but the substance of his argument has as much validity today as it had when it was set down in 1950.

III

Other contributions to this symposium on the Christian contribution to peace in Korea add further proposals which supplement Dr. Sisco's views. Several point out that maintenance and extension of the Christian missionary enterprise is an essential contribution to the peace of the world. Two or three observe that the churches cannot give what they have to give unless they join forces and show a much greater capacity to subordinate their own pride than they now demonstrate. E. Paul Weaver would combine prayer for the conversion of Communist leaders with a new try at disarmament in atomic and conventional weapons. Paul A. Schilpp feels we should press more aggressively toward world government, but does not say how this can be done under the present circumstances.

The most shocking deficiency in the entire series of discussions on the Christian contribution to peace in Korea is the lack of appreciation by these thoughtful church leaders of our Christian responsibility toward the United Nations as a means to peace. Prof. Mack B. Stokes, whose knowledge of Korea is probably greater than that of any other of these contributors, rightly insists that stalemate is not defeat, but victory; that war won in the Orient will turn out to be war lost. But even he seems not to see that under the United Nations that will always be true.

Nobody seems to appreciate the fact that without the United Nations we would now probably be deeply involved in a third world war, with all its atomic horrors. What is realized is that the value of unconditional surrenders and knockout military victories has been overrated; that communism spreads most rapidly in the chaos created by world wars, as we have seen demonstrated since 1918. It is high time that Christians reassessed their duty toward the one agency in the world for focusing the conscience of mankind on international relations, the one instrument which has the capacity for assuming at least some of the functions of world government. Our ability to ignore the U.N. in such a discussion as this has ominous implications.

Super

EDITOR THE CHRISTIAN CENTURY:

SIR: Once upon a time there was a man who kept bees. But he was not satisfied with ordinary honey bees; he wanted them Bigger and Better. So he set out to breed super-bees which would make a lot more honey than ordinary bees. He succeeded. His new bees made more honey, and were more resistant to disease. They were super, all right. But they also turned out to be the meanest bees in the world, with a ferocious sting. They could sting through two suits of clothing. He discontinued the super-bees.

I can hear you yawn and say that you don't go in for fairy stories. Brother, that is no fairy story! It happened in Wisconsin in 1953. If you don't believe me, ask the United Press. Surely you wouldn't doubt anything you read in the paper! Dr. C. L. Farar, who heads the United States Department of Agriculture bee laboratory in Madison, bred a race of super-bees. They were, he reported, wonderful honey makers, and also "the most vicious strain of bees known to man." He and his helpers got stung. They were on the receiving end of "upward of 2,000 stings a day," Dr. Farar said.

That seems to be the "out" about anything super. It turns out to be vicious and undesirable. The superanimals —the diplodocus and all his mean relatives—were retired in favor of more ordinary models.

Consider the Super-Colossal film. In that connection, the word "super" comes from an old Hindustani term meaning "Beware!" "Super-Colossal" film usually means gigantic splotches of technicolor heaved at the screen in quantities up to five million dollars, in which any resemblance to the original book, or to an intelligent story, is purely coincidental.

Then there is Superman. Man got tired of being just man and longed to be super. So he contrived many inventions to elevate himself—superbombs, superexplosions, and supersonic flight. Now, looking at the results, many people have a growing suspicion that Superman is a moron. The hope of the world is in the increasing number of people who are calling for a return trip, from Superman back to man. I forget who it was—but he had a good idea—who said that "we have learned to swim through the sea like fish and to fly through the air like birds; now all that is left is to learn to walk on the earth like men."

It all goes back to Adam, doesn't it? The trouble with Adam was that he wanted to be a superman. Just being a gardener was rather slow. So he tried to be something super. "Ye shall be as gods . . ." Probably it is not true that

> In Adam's fall
> We sinnéd all.

But the mania to be super always has had the same result —expulsion from Paradise.

Yours, SIMEON STYLITES.

Prospect for Presbyterian Union

I. A United Presbyterian View

By Robert W. Gibson

IN NUMBER of members, the United Presbyterian Church stands third in the Presbyterian family in America. It is with its larger sister churches, the Presbyterian Church in the United States of America and the Presbyterian Church in the United States, that union is now proposed.

All the American denominations bearing the name "Presbyterian" trace their ancestry to Scotland. The United Presbyterian Church separated from the larger stream of Presbyterianism in the mother country in 1733. Resenting state interference in the election of pastors, our forefathers seceded from the Church of Scotland. Many seceders then sought a new life in the new country, America. Prior to the Revolution, a high percentage of the Scots coming to this country belonged to this dissenting group or were in sympathy with it. The most noted was President James Witherspoon of Princeton, the only clergyman to sign the Declaration of Independence.

Seceders Form Church

On this side of the Atlantic many seceders forgot their differences and joined forces with the Presbyterian Church that established its first Assembly in 1788. Others, however, kept alive their divergent views and added to them. Immigrants from the north of Ireland and others from Scotland augmented their number. In 1858 two small branches of these dissenters came together, forming the United Presbyterian Church. Under a liberal banner, "Forbearance in Love," a conservative church has marched for 95 years.

We have been proud of the "united" in our name, so much so that many members of our church when asked if they are Presbyterians will immediately respond, "No, I am a *United* Presbyterian." It is only natural to expect that a church which places such emphasis upon that word should be interested in the matter of union. It must be admitted that with some this interest is historic; they look back with pride to past achievements. It is natural that being small and rather closely knit we should be pleased with our missionary zeal, our emphasis on stewardship, our success in evangelism, and our progressive program. In 95 years our membership in America has been multiplied by four. In Egypt, the Egyptian Sudan, Ethiopia, Pakistan, and India our missions have built a church that in membership and influence is not far behind the one in the homeland.

Through all these years a minority has felt that the word "united" was prophetic of some larger union to come. They have given themselves with wholehearted enthusiasm to achieving that goal. In more than half of the years of our church's life committees have been at work discussing union with various church bodies adhering to the Presbyterian system of government. In fact, as long ago as 1822 there was a movement to bring together the Presbyterian family.

Today it appears that the minority has at last become a majority. The General Assembly of 1951 sent down to the presbyteries an informational overture inquiring as to the interest in Presbyterian union in general, and in a three-way union with the Presbyterian Church, U.S., and the Presbyterian Church, U.S.A., in particular. A reasonable interpretation of the result indicates that in the presbyteries made up of ministers and elders, union is favored by about five to one. This writer is of the opinion that in the congregations the percentage favorable to union is even greater.

Arguments against Union

Naturally, the proposed Plan of Union does not please everybody. Some say we are doing well as we are and should "let well enough alone." It is true that we do have a growing church. Our one seminary in America is crowded and our missionary program goes forward. Compared, however, with many of our sister churches, it looks as if we might have done much better. Granted that we are doing fairly well, many would like to see union come at this time when all three parties to the plan are vigorous, moving streams of church life which would readily merge into a larger river of spiritual power. They argue that this would be better than to have union when one or more of the group had been slowed down to a dying pace.

Those who like the small family church are reluctant to surrender the advantages that come from being acquainted with so many of the church's leaders and being familiar with the church's program. They feel that much of this personal interest and concern will be lost in the larger union. There is no denying that the family church has some advantages. With us it has been fostered by a national youth convention which began meeting annually in 1889, and an annual woman's convention which has met for an even longer time. The relationship to our colleges has also been rather intimate, and through this contact many have kept in touch with the denomination. Those who enjoy this feeling of smallness lose sight of what they are missing in not being linked up to a larger group. For eight years it has been my privilege to work on church union committees, and as a result I number among my friends wonderful men and women who have contributed much to my life. Although it may be true that we lose something we have in the family church, we also can gain a great deal as we come to know a wider circle of men and women.

The Theological Position

It would be impossible for Presbyterians, placing as they do so much emphasis upon doctrine, to come together without questions being raised as to theology. It is easy to be suspicious of the belief of those with whom we are in competition and with whom we fellowship at infrequent intervals. It is easy also to blame a whole denomination for the indiscretions of a few of its ministers. The smaller group is naturally more compact and accepts without ques-

tion men whose ideas are somewhat divergent from their own but with whose spirit they are familiar and whose good qualities they know and appreciate. One of the glories of Presbyterianism is its catechism and its emphasis upon sound doctrine. It would be expecting too much to find men who specialize in theology agreeing at every point. Our United Presbyterian forebears, who were none too pliable, recognized this and got around it with "Forbearance in Love."

Many United Presbyterians will be glad to learn that the Presbyterian Church, U. S. A., has strengthened its theological standards by requiring all candidates for ordination to the ministry to answer this question: "Do you believe in One God, Father, Son, and Holy Spirit—and do you confess anew the Lord Jesus Christ as your Savior and Lord, and acknowledge him Head over all things to the church, which is his body?" This is a stronger requirement than that placed upon United Presbyterian candidates for the ministry, and it has been made a part of the proposed Plan of Union.

When I came into the ministry the fathers of the church, most of whom have now passed on to their reward, declared, "Yes, we favor church union, but this is not the time." There are still those who hold to this point of view. Personally I wish some previous generation had been courageous enough to go ahead with union so that my children might never have known of the separation. For those in positions of ecclesiastical leadership, union will mean some effort and some sacrifice, and for a few years there will be problems of adjustment to new procedures, but why should our generation turn away from something because it may be difficult? Our grandchildren will be grateful that we had the faith to go ahead, and they will wonder why we were so long in getting to it. It is always the time to do the right thing.

Arguments Favoring Union

But arguments favorable to union are also being advanced. Many believe the Scriptures support this step. An elder in one of our churches has written me at great length, quoting passages of Scripture which he feels are strong arguments for our churches to get together. He says that since we no longer have distinctive principles, division is schism, and he goes on to express the opinion that the church is suffering great loss today because it has failed to demonstrate its oneness, the oneness for which Christ prayed.

At the present time our church has a membership of 225,000 in America. It is a small denomination, and yet it is large enough to require considerable servicing by the church boards. We are not quite large enough to afford a sufficient staff to enable these agencies to provide all the help the local church needs and expects. For example, our publications were too expensive, but we could not afford to improve their quality with the distribution that was possible. To meet this situation the Board of Christian Education entered into a cooperative publishing arrangement with the Presbyterian Church, U. S. This has enabled our church to have a part in the development of a higher quality of church school literature at a lower price.

But even with this improvement, the board does not have the field staff to service these materials properly, explain their use, and help local church schools to utilize them to best advantage. Our rural work has taken a new lease on life owing to new leadership provided for this field, but there are those who question whether a church of our size can afford this luxury. Through the sacrificial labors of pastors who devote hours without pay to the denominational program, the work manages to go forward. But some laymen complain that their pastor should stick a little more closely to his own job, and some pastors feel frustrated when so many outside activities are added to an already burdensome load.

When Presbyterians Move

Many of our people are impressed with the argument that a united church will give us a denomination that will operate in every state in the union. At present, United Presbyterians are found in less than half the states, and in at least four there is only one congregation in the whole state. This means that when a member moves from one city to another, or one state to another, the chance of his finding another United Presbyterian church is not very great. It is easy to argue that so long as we are making Christians who are working in other church bodies, we are fulfilling our mission. However, it is a little discouraging to train young folks so that they are familiar with our mission fields and system of church government, and thoroughly interested in our total church program, only to have them move away and fail to find a congregation where they can use to advantage this training in churchmanship. It is disheartening also to such church members to have to enter a new denomination requiring the making of new contacts and new mental adjustments.

Those who belong to the larger denominations can scarcely imagine the frustration conscientious members of smaller church bodies feel as they try to find in a strange city a church of the type to which they have belonged. Many are thus lost not only to the church but to the Kingdom. A denomination national in scope would enable us, so a lot of people think, to come a little closer to keeping our church family intact. But the most urgent argument for union comes from the overlapping of fields in small towns where Presbyterian churches of two or three denominations operate in competition with one another. There are many who feel that this is a sinful waste of the Lord's money as well as of the time and talent of consecrated leaders. In each of the denominations involved, money is being spent by the national body to keep alive a congregation that ought to withdraw and leave the field to the stronger church. This is not as common as it was, yet it still exists.

A United Contribution

United Presbyterians feel with other Presbyterians that the family of faith to which we belong has something of major value to contribute to the church life of America. The Presbyterian emphasis on orderliness in church government, on a scholarly ministry and on soundness in instruction, and its historical background, are a worthy element in the spiritual heritage of our country. There are those who argue that one united assembly of Presbyterians could more effectively make that contribution than can divided assemblies.

Other considerations favoring union concern our min-

istry and our foreign missions. Opportunities for advancement for gifted young men are limited in a small denomination, and so some of our stronger men leave us. We can ill afford to lose such leadership. We have discovered also that foreign missionaries are likely to be favorable to union. They are grateful for the loyalty that a small church generates, but they see the need for the home church to lift its horizon and enlarge its missionary vision. A united church will bring the members of our smaller denomination to grips with this larger missionary opportunity.

United Presbyterians Are Ready

The discussion of union has produced considerable restlessness in the United Presbyterian Church. Many men wonder why it takes so long to accomplish. Others are critical of the committee because it is not more vocal in presenting the issues. These things plus the voice of successive assemblies indicate that the United Presbyterian Church will be responsive to the Plan of Union. A three-way union appeals to many of our people; it removes some of the fear of being "swallowed up," since the two smaller churches will be able during the period of adjustment to have a double voice on important issues.

Very recently our ministers and elders have received the text of the Plan of Union. They will be reading and discussing it in the weeks that lie ahead. They will place suggestions for improving it before the joint committee of the three churches, and revisions will likely be made. At the moment, it is the judgment of the writer that there is every reason to expect that the United Presbyterian Church will go along and join hand and heart with its great sister churches, the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S.—all, we trust, to the greater glory of God.

II. A Presbyterian, U. S., View

By Frank H. Caldwell

DENOMINATIONALISM means so little to so many nowadays that, in discussing union among Presbyterians themselves, often the first questions asked are: How did we get to be separate denominations? and, What are the differences between us anyway?

The Presbyterian Church, U.S. (commonly called "Southern"), was organized at Augusta, Georgia, in 1861, as a response of Presbyterians in most of the states of the Confederacy to an action of the Philadelphia General Assembly earlier that year, approving the "Spring Resolutions." These resolutions, as finally adopted by a vote of 156 to 66 in a General Assembly from which a number of commissioners from the south were absent, were in substance (1) a call to prayer concerning the state of the nation, and (2) a declaration of obligation to promote and perpetuate the integrity of the federal government and a profession of unabated loyalty to its Constitution (*Minutes of General Assembly, 1860-62,* pp. 329-30).

Goaded by Press

Such resolutions did not have the mandatory status of constitutional law, and their wording was such that no one, thinking realistically with even a superficial knowledge of human emotions, would have expected Presbyterians of the Confederacy to heed them. Nor, probably, could they have been passed by the General Assembly, even with only a partial representation from the south, except for the acrimoniousness of the debate on them, the goading of the press and the "galleries," and the pressure of telegrams sent to commissioners from back home demanding that this expression of loyalty to the federal government be made at that time by the highest judicatory of the church.

In forming a separate denomination the Presbyterian Church, U.S., adopted as its theological standards, subordinate to the Scriptures, the Westminster Confession of Faith and the Larger and Shorter Catechisms—the same standards as those of the undivided church. It adopted a form of government which, while not described in identical language, retained unmodified the basic, historic pattern of representative government by elders in a gradation of four judicatories. And it adopted a *Book of Discipline* and a *Directory of Worship* very similar to those of the mother church. All these standards have been amended in minor respects since 1861, as have the corresponding standards of the Presbyterian Church, U.S.A.

Although several attempts at the reunion of the Presbyterian churches, U.S. and U.S.A., have been made since the division, no specific plan of reunion has ever been voted on by the presbyteries.

Present Move 16 Years Growing

From the perspective of the Presbyterian Church, U.S., the present movement toward union of these two bodies may be dated from May 1937, when the General Assembly of that church adopted a resolution to erect a Permanent Committee on Cooperation and Union instructed "to explore the possibilities of cooperation or union with other Presbyterian bodies . . ." The only Presbyterian or Reformed body which responded favorably to the invitations extended by the committee at that time was the Presbyterian Church, U.S.A. A "Plan of Reunion" was presented to the two general assemblies for study and criticism in 1943. Revisions of the plan were presented for study in 1947 and 1949.

In 1949 the two general assemblies, U.S. and U.S.A., authorized joint invitations to the several Presbyterian and Reformed bodies to join with them in exploration of avenues of cooperation and acquaintance and in seeking a basis for bringing into one body all members of the Presbyterian family. The General Synod of the Associate Reformed Presbyterian Church indicated its willingness to consider a union with the Presbyterian Church, U.S. A plan of union was prepared for submission to the General Synod and the General Assembly of 1951. It was rejected

by the General Synod of the A.R.P. Church, which met first, and so was not voted on by the General Assembly, U.S.

Meanwhile, subject to an unofficial "straw vote" of its presbyteries during the summer and fall of 1951, the General Assembly of the United Presbyterian Church of North America authorized its commission to enter upon negotiations with the Presbyterian churches, U.S. and U.S.A., looking toward a possible three-way union of these bodies.

This "Plan of Union" has now been printed and distributed for study. As this article is written, the three negotiating committees have not decided whether, in submitting the plan to the respective general assemblies of 1953, they shall recommend (1) that it be approved and referred to the presbyteries for their advice and consent, or (2) that it be received for study for some designated period of time with a view to a later official vote on its approval.

Limitations of space do not permit of detailed description or discussion of the proposed Plan of Union itself. Its theological standards are those which have been common to the three churches for years. In its provisions for government, discipline and worship, the basic pattern of historic Presbyterianism is retained—constitutional government by elders in four gradations of judicatories, namely, Session, Presbytery, Synod, and General Assembly.

The three crucial questions of most general interest are: (1) What are the chief grounds of opposition to this proposed union? (2) What are the chances of its approval? and (3) What will be the extent of a split or schism if the plan is approved by a constitutional majority? This writer can only venture individual opinions in relation exclusively to attitudes in the Presbyterian Church, U.S.

Grounds of Opposition

The opponents of union have been organized for some years as a "Continuing Church Committee," more recently designated as the "Association for the Preservation and Continuation of the Southern Presbyterian Church." In 1952, according to its announcement, it had a sponsorship of "more than a thousand men and women." It appears to be generously financed. Through a privately owned weekly news organ, which is widely distributed, its views have been repeatedly expressed. Objections to specific provisions of the Plan of Union have been made, but most such objections appear to be particular instances of the following considerations:

(1) The fear that a smaller body of 718,791 members will be "swallowed up" in a union aggregating some 3½ million members. (2) Suspicion as to the theological soundness of the U.S.A. church, the chief ground and target of this suspicion being the opponents' interpretation of the unofficial document known as the "Auburn Affirmation," signed by some 1,200 ministers in 1924. (3) The fear of a greater centralization of authority at the Assembly level in the united church, especially in the administration of national missions and of Christian education. (4) The combination of inertia, born of a sense of satisfaction at the notable achievements of the U.S. church, with an attitude of general opposition to ecumenical movements as being expressive of "liberalism." This writer has seen or heard no statement specifically opposing the United Presbyterian Church. However, in light of ground (4) above, and of an editorial congratulation of the A.R.P. Church upon its negative vote on union with the Presbyterian Church, U.S., it seems valid to assume that the "hard core" of the opposition is opposed to union, period.

Prospects of Union

What, then, are the chances of approval of the Plan of Union by the Presbyterian Church, U.S.? The constitution of that church requires three steps: approval by a majority of the commissioners at one General Assembly, approval by three-fourths of all the presbyteries (at least 64 out of 85), and approval by a majority of the commissioners at a subsequent General Assembly. Probably the most reliable index to the strength of the opposition in terms of presbyteries is a vote taken in 1948 on the question of continued membership in the Federal Council of Churches. That vote was 63 for and 24 against. It would not be accurate to say that all who were against the Federal Council are against union, and vice versa, but attitudes on these issues have been observed to be so generally the same that this vote indicates at least something of the intensity of the contest and the possible closeness in the vote on union by the presbyteries.

There seem to be three clearly identifiable groups in relation to the issue: (1) those who are vigorously in favor of union as soon as possible; (2) those who are opposed to union and have served notice in print that "there *will be* a continuing Southern Presbyterian Church"; and (3) those who are for union as an ultimate objective, but who fear that a union in the immediate future would result in a relatively large and undesirable split, and cherish the hope that by waiting longer the opponents of union can be won over so far that the vote will be practically unanimous, or that at least the "continuing church" will be negligible in size.

Apart from a poll of all the ministers and ruling elders who will vote on the issue in General Assembly and the presbyteries, there is no reliable index to the probable size of the group which would remain out of the union. The issues and attitudes involved are almost identical with those which were involved in the Methodist reunion. Take Bishop Moore's book, *The Long Road to Methodist Reunion,* substitute the names of Presbyterian churches for the corresponding Methodist bodies, and you find a remarkable parallel. If it is valid to carry the parallel through as to the size of the "continuing Southern Presbyterian Church," it would be small enough to relieve the anxieties of those in the Presbyterian Church, U.S., who fear that the proposed union might produce a schism of large proportions.

Migrant Workers

THESE are the drifting rootless ones,
Like tumbleweeds
They blow on bitter winds of fate.
No pathway leads
Toward home and small loved garden plot
Their fathers hoed;
For them—a stranger's shack and crop;
For them—the road!

LESLIE SAVAGE CLARK.

What Can Christians Contribute to Peace in Korea?

A Symposium

William C. Martin

AN INVITATION to express one's views as to what Christians can contribute to peace in tortured Korea is a temptation to indulge in the favorite American pastime of making amateur proposals in the field of diplomatic and military strategy. This I shall refrain from doing. Decisions in these areas of our international life will be made by those who are in places of governmental responsibility. We have reason to believe that they will be made, as nearly as human frailties will allow, in accordance with the basic principles of Christian morality. But this we know: peace in Korea will be an empty word if the people who live there are allowed to starve, or to become so embittered by suffering that their souls will be irreparably warped, or to feel that their land and their lives are pawns in the hands of mighty world powers that happened to choose their fields and cities as a battleground.

The answer to these tragic possibilities must come, largely, in terms of personal communication and fellowship. No long-range methods will suffice. The call is for us to make greatly increased gifts of food and clothing and medical supplies. Those who have seen the refugee children of Korea tell us they will never be able to erase the picture from their memory. We should send more missionaries to the churches in Korea and more help to the native workers there. We should keep in closer touch with the chaplains and with the men and women in the armed forces who spend their days and nights in the presence of suffering and starvation and death. We should maintain more frequent communication with Koreans whom we know and for whom the "bread of friendship" is closely related to the "Bread of Life." These are open doors of opportunity which will keep any American from the feeling of helplessness and frustration about lending a hand to Korea.

In the matter of material aid many Americans ask, "Why not let the government do it?" No better answer to that question can be found than was given by the secretary of state, John Foster Dulles, in a recent address to the General Assembly of the National Council of Churches. In discussing areas for Christian action he said: "Let our people, as private persons, more bountifully dispense aid and comfort to those who are materially less fortunate. . . . The good to others, and the good will of others, could be and would be multiplied manyfold if our people realized more fully that government grants are never a substitute for private charity." Such grants—imperative as they sometimes are—create an attitude of suspicion which grows out of the well grounded conviction that no government, as such, will give material aid to another government without expecting something in return.

With all the alarming threats that Korea holds with respect to a widened area of conflict, there are definite possibilities on the positive side. Korea could become the proving-ground for an awakened Christian conscience which gives of its own without expectation of return. Korea could be an international bond of friendship that would hold us in close relationship with an area of the world that has vast populations and where good will toward our country is at low ebb. Korea could be the place where the Christian way, expressing itself in political, social and economic patterns, is demonstrated to all of Asia to be the superior way of life.

J. Wilbur Patterson

ALLOW me to express my sympathies with both Kirby Page and Reinhold Niebuhr. I am not sure that even an Isaiah or a Jeremiah could have answered such a question as you put more specifically. Prophets do not habitually think in terms of immediate, "practical" steps that will inevitably unravel the mess we have got ourselves into. Even divine forgiveness does not release us from the immediate consequences of our sins.

We cannot escape the present "containment." We cannot even insure immediately against the need for possible future "containments" elsewhere. Nor can we escape the trying domestic economic problems that inevitably follow top-heavy military expenditures. You can't turn time backwards no matter how earnestly you want to, or escape cause and effect.

Yet this is no time for pessimism. The "quietism" that strangely seems to pervade Dr. Niebuhr's picture of the Christian role is essential in a time of stress. Unless we are "modest—despite our power" and unless we have "faith to bear the tremendous burdens," America itself will be drawn into a maelstrom of unrestrained conflict between extremists flocking to the banners of the McCarthyists and the Stalinists.

Again, this is no time for pessimism. Your own magazine —in fact the same issue in which the Niebuhr and Page letters appeared (February 4)—stands for some things that are the seeds of our long-range hope. James Robinson offers a splendid six-point strategy. He does not stand alone in his vision of the necessary missionary program. Such a program if carried out would be the most practical Christian strategy as far as we can see now.

Many of our denominations have fine stewardship and "promotion" programs; many individual churches have developed a strong feeling of personal involvement in the missionary program. We have the support of advertisers in the Religion and American Life program. But I, personally, could feel a greater assurance and hope for the future if I knew that the greatest possible share of my

contribution was going to actual mission work. Our shameful duplication in every line of Christian endeavor and organization plus the "need" to "compete" with the church down the street saps our evangelistic vigor and contributes directly to the mess our civilization has allowed itself to drift into.

Unlike one of your correspondents, I do not believe a "little prompting on the part of the clergy" will bring about ecumenicity or anything else worth while. We have the seeds of peace (if peace is thought of in terms of a God-centered life), but it will take more than a gentle shower to make them spring to life and flower in a dry and thirsty land.

It will take great boldness. In your February 4 issue I rediscover the story of Pentecost. The Holy Spirit was given in response to an ego-shattering plea out of distress to "grant to thy servants to speak thy word with all boldness" (Acts 4:29, R.S.V.). And when the Spirit came, they spoke with boldness (v. 31). That plea was behind the original Pentecost. It can happen again, but we will have to forget ourselves and voice the plea, confident it will be answered.

Gordon A. Sisco

I CANNOT conceive of any distinct Christian strategy which can be applied to the Korean situation in the hope that it will bring about peace. A Christian strategy involving nations engaged in conflict presupposes a common area of Christian conviction. This we do not have. Moreover, the fact that our world is divided into two hostile camps, one of which holds to a philosophy of creating perpetual crises as a means of achieving its ends, intensifies our difficulties.

There is a difference between peace and a cessation of hostilities. No Christian nation can logically withdraw its support from South Korea until the objectives of real Korean security have been attained. This involves an all-Korean government chosen by the Korean people themselves and made as safe as possible from the encroachments of all imperialisms, yellow and white. Even such a peace confined solely to Korea might be followed by a more intensive concentration by Russia and China upon Indo-China and Malaya, thus creating another crisis.

The new United States government may decide that it can punish the Chinese Communists sufficiently to make them drop their aggression against Korea. Before entering upon such a course of action, the nations involved in the Korean conflict should state their political objectives and invite Russia and China to confer upon them. We must seize the peace initiative. Western leaders cannot afford to continue to close doors and reject all possibilities of settlement.

Our leaders should state that if agreements can be reached in the realm of political objectives, they will welcome into the United Nations the Chinese People's Government. It has long been the established practice of nations to extend diplomatic recognition to governments in effective control of territories whether or not they approve of the form of government so recognized. Such recognition when given might open up opportunities for trade and thus relieve tension.

It is also imperative that Christian nations make it clear now that if peace can be secured they will be prepared to undertake vast programs for the physical rebuilding and economic rehabilitation of Korea.

E. Paul Weaver

IT SEEMS to me that a Christian solution in Korea ought to contain some of these elements: 1. If the U.N. forces cannot withdraw without leaving the R.O.K. forces and people to be destroyed, an honest attempt should be made to keep loss of life on both sides to a very minimum.

2. Christians believe that God is still alive and that he can act in the hearts of men. Saul of Tarsus was changed. Christians can pray that the force that transformed Saul of Tarsus may transform Stalin, Beria, Molotov and Malenkov. We might send thousands of letters to these leaders of the Kremlin letting them know that we are praying for them and hoping that under U.N. auspices they will personally sit down with President Eisenhower and our other leaders and sincerely try to find a solution to the present problem. We should display an understanding of their personal stake in any sudden change in their present position.

3. We should remind the leaders of the Kremlin as well as the people behind the iron curtain of what happened at Eniwetok last November when the H-bomb went off with a force hundreds of times greater than the atom bomb of Hiroshima. We might address them with the words of Norman Thomas, "Friends and enemies, we have at least this in common—a desire to remain alive." Then we should urge the men of the Kremlin and their millions of subjects to meet with our leaders under the auspices of the U.N. disarmament commission and work out a fair and foolproof plan for universal disarmament for every nation with an adequate inspection safeguard.

4. Something new in the field of diplomacy is needed if the human race is to survive. Christian love manifest toward enemies is that new element. President Eisenhower might address to Stalin a message that the President and people of the United States are praying for the men of the Kremlin and for the Russian people.

5. Church World Service and other voluntary agencies should be ready to demonstrate our good will wherever it would be accepted.

Paul A. Schilpp

I DO NOT CLAIM to know the answer to your question, or even part of the answer. What follows are some reflections which, I trust, are motivated by a Christian outlook and commitment.

First, I agree with Kirby Page completely as to what the true Christian's own personal reaction to war and to the entire war system has to be. I deny your statement that Dr. Page "never arrives in Korea." He does arrive there, but, with Christ, he is crucified there. This in itself is thoroughly worthy of the true Christian.

But as you suggest, with himself Dr. Page condemns 20 million Koreans and God only knows how many million Japanese, Filipinos, Indonesians and others to crucifixion. Whether this is his Christian duty I am not prepared to

say. I doubt that I could assume it as *my* Christian duty.

My second point is that there is no such thing as a Christian nation in the world today. Dr. Page's suggestion therefore, while a counsel of true Christian perfection for the Christian himself, has no chance whatever of being followed as a matter of national foreign policy by any existing nation. It is useless therefore to propose it in seriousness either to any government or to the United Nations.

Third, the Christian continuously has the obligation to confront the world, and this includes of course his own government, with his total Christian witness and commitment. And this despite the fact that he knows in advance that the Christian course as such will not be followed.

Fourth, the Christian can insist that the avenues of communication, even with the "enemy," must at all times be kept open. Otherwise no solution except utter destruction on both sides can ever be found. If Christians would, in season and out of season, keep on insisting on this necessity, only God knows how great the effectiveness of keeping open channels of communication might be. This is to my mind the immediately greatest single contribution which Christians as Christians can make at this moment toward the possibility of achieving peace in Korea.

Fifth, if we really wanted peace in Korea, we would offer to recognize the present Communist government in China. That would suggest that we are willing to go the second mile. Formal government recognition is not and never has been the same as moral approval. We recognized Mussolini's Italy, Hitler's Germany and now Stalin's Russia, although we never approved of any of the three types of government. Why can we not do the same with China? Were we to recognize the present government in China, the likelihood of the withdrawal of Chinese troops from Korea is at least greater than on any other basis.

Sixth, if we were not merely Christian but also intelligent, we would press toward the achievement of real, honest-to-goodness world government, without which the relations of the nations to each other will continue to remain anarchic and chaotic. Only world law, established and maintained by an actual over-all world government, can create and maintain peace among peoples and nations which are as yet everything except Christian.

Mack B. Stokes

I WAS BORN in Korea, where my father was a missionary for 35 years. My younger brother is a missionary there now. For these personal reasons and because I strongly hold the conviction that the church is ever in danger of abandoning its responsibilities concerning the larger affairs of the world, I have devoted some time to thinking about our course in Korea.

Christians must think through the problems centering in Korea. That is perhaps the sorest spot on earth. If ever there were the hungry to be fed, the naked to be clothed, the sick to be visited, it is in Korea. If ever there were formidable and far-reaching alternatives confronting mankind, it is now in Korea. That little country, once known as the "land of morning calm," is at present the land of stormy night. Few decisions that are made in the immediate future will be more important than those made by the United Nations concerning Korea. Does the church have any considered opinion to offer here?

To stimulate thought in that direction, the following reflections are suggested. There is a twofold answer to problems concerning the crisis in Korea. First, we must convince ourselves beyond a flicker of doubt that the war with communism may in part be lost in Korea, but it can never be won there. To know this is to restrain ourselves. Furthermore, the war with communism cannot be won by a military victory over China. When this is seen with absolute clarity, we also see the folly of extending the war to China. Even an all-out victory in Korea and China —won at the most frightful cost of men and materials— will not gain the solution that every Christian wants. The Christian is necessarily concerned to hold back the forces that involve peoples in wars. And his role becomes crucial when little is to be gained and much is to be lost by expanding a war.

On the other hand, Christian wisdom calls us not to abandon Korea. If we do, we betray friends. We turn our backs upon millions of people who look to the Christian world for help, and thus open the door through which they will be driven like cattle into the fold of communism. So our duty is to hold our present position with all steadfastness until the Chinese know that we do not wish war with them, until the Russians know that we will not be bogged down in a costly war with China, and until everyone knows that the United Nations will not allow anyone to subdue Korea and threaten Japan.

Many will object to this. They will say, "If we are going to fight, let's fight." America is accustomed to winning wars. But this is the United Nations fighting. And we need to understand, in the light of Christian sanity, that a war won in the Orient will turn out to be a war lost. A draw, a stalemate, is our best victory. If peace terms could be reached at any point, there would then be no need for the Chinese to suffer the pangs of defeat or the worries of saving face. At the same time the United Nations would have discharged its duty of having stopped, as it is now stopping, aggression.

The Christian pacifists, for whom we cannot but have a sincere appreciation, insist that the war be stopped even if we have to abandon our position in Korea. The basic difficulty with this is that it lacks sufficient realism to commend itself to those who have to make responsible decisions in the world today. It is high time that Christian statesmen recognize that there is something wrong with a proposal to which those in positions of authority will not listen.

Second, while maintaining the stalemate, the U.N. needs to carry forward and extend its works of teaching, healing, clothing, sheltering and encouraging the people there. Christian wisdom demands a much more aggressive policy of championing the causes of humanity than has thus far been followed. Few of our political and international leaders have even begun to grasp the possibilities offered the world by the resources of this modern age. They have not yet contemplated with sufficient seriousness how it is that peoples are to be made friendly and cooperative of their own free will. It is important to aid peoples in matters of health and food and shelter. But they may in this way gain strength to rise up against the free world. Everything

here depends upon what they think, upon what they know, and upon what they want.

Is this the business of the church? Does it make any difference to the church who represents the free world in Korea? Of course it does. The missionary often tries to embody the spirit of loving service only to find his efforts counteracted by representatives of our government or even of the U.N. The church has every reason to urge and insist that those who are sent out in the name of this nation and of the free world must be selected far more carefully than has often been the case. This is true not only in relation to Korea; it pertains to the entire world.

In Korea, while the stalemate is being maintained, Christian wisdom demands that able and humane leaders be sent over there by the United Nations and by the United States. It is of utmost importance to send men and women who are seriously interested, in their own personal lives, in meeting the demands of the people. The need here is for the church to unite its varying voices so that it can confront the secular authorities with a vision both of the possibilities of promoting moral and spiritual causes throughout the world and of selecting representatives who are looking beyond their pay checks to the needs of people.

The answer in Korea at the present time is to hold our positions militarily and to march forward in the cultural and spiritual warfare, always remembering that "example is the teacher of mankind, and they will learn from no other."

BOOKS

Pauline Epistles

THE INTERPRETER'S BIBLE, VOL. X. CORINTHIANS, GALATIANS AND EPHESIANS. *Abingdon-Cokesbury, $8.75.*

THIS IS the fourth volume to appear in the great 12-volume commentary of which it forms a part. First came the two volumes on the four Gospels; then, simultaneously with the publication of the complete Revised Standard Version of the Bible last September, the volume on Genesis and Exodus, which began, it should be remembered, with more than 400 pages of general articles on the Bible and on the Old Testament. Regular subscribers and readers who are eagerly awaiting the arrival of each new volume may be surprised at receiving the Corinthians, Galatians and Ephesians volume before Acts and Romans. They need not be worried. These have not been skipped. The Acts-Romans volume will come along in due time.

The four Pauline letters which form the subject matter of Vol. X, which is before us, are among the most important documents as giving information concerning both the ideal and the actual nature of the Church in the apostolic age, the faith of Christians, the standards of behavior expected of them, their temptations and shortcomings, and the problems which confronted their responsible leaders as they labored to extend, teach, discipline and guide the Church in this formative period. There is no more colorful, exciting, instructive and inspiring literature in the New Testament. Here are writings which do not need the support of any particular theory of inspiration to make them stand out as documents of supreme and permanent significance for Christians. It may be noted that they are among the writings about whose "canonicity" there was never the slightest doubt from the time when it first occurred to anyone that there should be such a thing as a "canon" of New Testament Scriptures.

For each of these four epistles, one author writes the introduction and the verse-by-verse exegesis, another the exposition. These contributors are: for I Corinthians, Clarence T. Craig and John Short; for II Corinthians, Floyd V. Filson and James Reid; for Galatians, Raymond T. Stamm and Oscar F. Blackwelder; for Ephesians, Francis W. Beare and Theodore O. Wedel. Unless coincidence played an unusual part in the arrangement, it appears that the editorial board paid some attention to pairing each writer with a denominationally congenial colleague. To be sure, one of the commentators on I Corinthians is a Methodist and the other a Congregationalist, but the other three epistles were entrusted, respectively, to a Presbyterian team, a Lutheran team and an Episcopalian team. This is mentioned only as a matter of curious interest, not of criticism, because it is the first observed indication that the planners of the work gave any consideration whatever to denominational affiliations. One of the most praiseworthy qualities of this great contribution of the Methodist publishing house to Christian scholarship is its completely undenominational character.

It would be futile even to begin to cite and comment upon particular passages in a work of such vastness and variety, but what has just been said reminds me of the treatment of those verses in I Corinthians about the parties in the church at Corinth, and especially of Paul's rather puzzling reference to those who say, "I am of Christ." Was there really a "Christ party" at Corinth which incurred the apostle's censure equally with the factions which rallied under the names of Peter, Paul or Apollos? Craig, writing the exegesis, thinks there was no such "clearly defined party." Short, in the exposition, thinks the squabbling factions were cliques rather than parties, but finds that "a fourth section, actuated doubtless by a subconscious feeling of spiritual superiority which marked them as the most arrogant of the lot, said in effect, 'A plague on all your parties; we belong to Christ!' " But where does that leave Paul, who said exactly the same thing? The passage is difficult, especially if it is deemed necessary to make it teach that those who protest against sectarianism are just another kind of sect. More extended consideration might be given to the suggested emendation which makes "I am of Christ" the statement of Paul's own position, not that of one of the Corinthian factions.

Paul's epistles are so fully packed with meaning that the expositor is tempted to almost unlimited pursuit of the ramifying lines of thought which they suggest. This is not professedly a "homiletical" commentary, yet it inevitably takes on a good deal of that character. The relative brevity of the biblical text, making possible an average ration of something like a page of commentary to a verse, invites a rather free discursiveness. This is especially true of the expository element of the commentary. Exposition includes application, and there is no assignable limit to the extent to which the applications of the teachings of these epistles can be carried. It may be of no particular importance but it is a fact that, as compared with the Luke-John volume, the present volume gives almost an equal wordage of exegesis and exposition to about half the amount of biblical text.

One other detail may be mentioned, at the risk of seeming to ride a hobby. Since I am always interested in seeing whether a commentator calls the Church the "new Israel"—a usage which I lose no opportunity of criticizing—I was pleased to note that Stamm, commenting on Gal. 6:16, says that Paul "never called the church the 'Israel of God,' but used the term 'Israel' to designate the Jewish nation." In this he agrees with what Burton says in his *Galatians,* but differs from Craig's comment on I Cor. 10:1 (p. 107), that Paul "described the Israelites as 'our fathers' because Gentile Christians belong to the 'Israel of God' "—obviously referring to Gal. 6:16. But Stamm also says, in the same sentence quoted above, that Paul "did believe that the Christians constituted the true Israel," and backs that with three passages of very doubtful interpretation—including the I Cor. 1:10 which Craig says illustrates

a "typological use of the O.T." This is not the place to pursue the argument. For this or any other investigation into questions of interpretation, or for quickening suggestions in regard to the application of the teachings of these epistles, this volume offers a wealth of material.

It should be added that Beare, in his introduction to Ephesians, presents fully and fairly the reasons for and against Pauline authorship and concludes that "the epistle is not the work of Paul." Yet on the whole he seems to agree with the scholar who said that, while Paul did not write Ephesians, it is as Pauline as anything he ever wrote. W. E. GARRISON.

Books in Brief

SPRING IN SPAIN. *By MacKinley Helm. Harcourt, $5.00.* Pictures and food in Spain seem the main objects of interest to the author of this completely delectable book. But the people themselves are always in the foreground, and the architecture and scenery are background when they are not subject matter, and history is brought in—rather by allusion than by narration. Politics is never a negligible topic in Spain, but here it is handled with a delicate touch when it is touched at all. This book will be loved by all lovers of Spain. I am happy to count myself among these, though inexpert and unworthy—but I have been there three times in the last three years. I wish I had had Mr. Helm's book before the last visit.

THE GOSPELS TRANSLATED INTO MODERN ENGLISH. *By J. B. Phillips. Macmillan, $2.75.* In his *Letters to Young Churches*, a translation of the New Testament epistles into rather colloquial modern English, Mr. Phillips gave proof of a scholarly understanding of the text and a remarkable degree of facility in writing smooth and crystal-clear prose. The popular response must have been highly gratifying to author and publisher, and it was well deserved. Now we have a similar free, easy and forceful translation of the Gospels. It is a genuine translation, not a paraphrase, but it seems to be even more free than the other well known modern-speech translations from bondage to the grammatical structure and idioms of the original Greek text. Since Mr. Phillips is an Anglican vicar (at Redhill, Surrey), it might be supposed that his version would be a distinctively British translation, as Goodspeed's is, by its own title, an "American translation." However, so far as this reader's observation has extended there are no differences between these two that point to different national origins. Perhaps after all it may be that British English and American English are more nearly alike than is generally supposed, or that in this field the divergence is so small as to be negligible. Phillips omits the genealogies of Jesus, skipping the first 17 verses of Matthew and reducing Luke 3:23-38 to: "Jesus himself was about 30 years old at this time when he began his work. It was assumed that he was the son of Joseph whose ancestry may be traced through the generations past Abraham, to Adam and back to God." This at once saves the reader's time and patience and avoids question concerning the discrepancy between the two lists. This translation is printed in a form that invites the eye. It merits as warm a welcome as the author's version of the epistles.

ALWAYS THE YOUNG STRANGERS. *By Carl Sandburg. Harcourt, $5.00.* When Carl Sandburg's 75th birthday was celebrated, a few weeks ago, there was a general outpouring of expressions of admiration and affection. Besides being a genius with words, in his own peculiar way, he has genuineness and integrity, and a rare combination of sensitivity and ruggedness. Only a little more than a year ago I was reviewing the large volume of his collected poems. The present book is, in a manner of speaking, his autobiography; that is, it is the story of his boyhood in Galesburg, Ill., his family with its Swedish background and its industry and piety, his high school years, a brief but enlightening experience as a voluntary hobo, and his service as a private in the Spanish-American war. On page 424 he is entering Lombard College at the age of 20. Ten pages more, on his father's and mother's last years, and the book ends. Yet there is a certain completeness about this story. A universal quality shines through all the local and personal details and is indeed built up out of them. Sandburg's literary life contains material enough for two or three more volumes of autobiography, not to mention what could be done with the data derived from his goat ranching in North Carolina; but the closing chapter of this book suggests that probably it ends the story. It might be that Sandburg would think it immodest to devote as many volumes to his own life as he did to the life of Lincoln.

HENRY DRUMMOND: AN ANTHOLOGY. *Edited by James W. Kennedy. Harper, $3.00.* Drummond was the 19th century's greatest and most persuasive reconciler of science and religion. A scientist by training and profession, a Christian by deep conviction and entire commitment, and a theologian of no mean powers, he stood—as Samuel M. Shoemaker says in his introduction to this volume—on the border between religion and science at a time when that borderland was fiercely contested territory. But he stood there, as Dr. Shoemaker also correctly intimates, not as one whose position was marginal to either domain but as one who was a loyal citizen of both kingdoms. His concern was not to win a battle but to end a war which he regarded as unnecessary. Specifically, he was, for example, an ardent defender of evolution and a partner of Dwight L. Moody in evangelistic campaigns. The centenary of Drummond's birth passed almost unnoticed in 1951. Few men have made so deep an impression in so short a life. He died at 46. It is well that his memory and his message should be revived. The present work is something more than the "anthology" that its author calls it. After a 60-page biographical sketch, Kennedy presents the substance of Drummond's teaching in copious selections, well organized and with clarifying introductions. The largest single section deals with his addresses to university students, a field in which his contribution was unique and his utterances are still of great value both to students and to leaders who have to do with their religious and personal problems. Among Drummond's five "Christmas booklets," all of which were reprinted in many editions and translated into many languages, the most popular was that permanent classic, *The Greatest Thing in the World.* Dr. Kennedy's skillfully prepared picture of the personality and mind of this great teacher should make Henry Drummond live again for this generation.

THE RELIGIOUS PHILOSOPHY OF JOSIAH ROYCE. *Edited by Stuart Gerry Brown. Syracuse University Press, $3.00.* It was a great time in the history of American thought and culture when Josiah Royce and William James, close friends but poles apart in their philosophies, were the backbone of Harvard's department of philosophy. To many orthodox minds, Royce's idealism seemed a salutary corrective of what they regarded as the dangerous implications of James' pragmatism. Both men were profoundly interested in religion, and their contributions to the understanding of it, though diametrically opposed in some important respects, did not cancel each other. Royce's first book was *The Religious Aspects of Philosophy* (1885); his last, *The Problem of Christianity* (1913). The titles suggest—and correctly—the movement of his mind from preoccupation with the basic problem of religion as such to a concern about Christianity's consistency with a defensible philosophy. In the first, he was reasoning his way to the affirmation of Absolute Mind as the basic reality; and it was a special characteristic of his emphasis upon the Absolute that he found in it an essential ground and guarantee of the freedom of the individual personality. In the last, he was seeking a way to show that even the miraculous might be acceptable to human reason. As illustrative and suggestive, I pick out only one sentence from Prof. Brown's selections from this last book: "The human aspect of the Christian idea of atonement is based upon such motives that, if there were no Christianity and no Christians in the world, the idea of atonement would have to be invented, before the higher levels of our moral existence could be fairly understood." But the conservative theologian should not get from this sentence more than Royce put into it. He held (even before World War I) that only something like a "Christian synthesis" could save civilization; but also that most Christians were Christians for untenable reasons; and that the factor in Christianity by which it might save civilization was not Christianity's exclusive possession. W.E.G.

CORRESPONDENCE

Self-Righteous

SIR: You are doubtless correct in warning that the Republican party cannot be expected to dry up the national capital (Jan. 28). But in all fairness, you should have pointed out that Drew Pearson's implication that Republicans are suddenly setting up a bar to celebrate their triumphal entry is incorrect. The Capitol Hill Club has been in the making for a long time and it is an ambitious plan which includes headquarters for the national committee, hotel service and dining room, as well as the usual club features. Here is a prime opportunity for self-righteous impulses of our hearts to cry out at wicked people in Washington while we are complacent about the clubs and hotel bars which flourish everywhere on the patronage of our best people.

Cornell College, ALBION ROY KING.
Mount Vernon, Iowa.

Why He Reads It

SIR: I have just read J. R. Swain's letter of protest against what you wrote about the Denver meeting of the National Council of Churches (Jan. 21). My first reaction is to write you to tell you that we do not expect Century editors to write the things with which everybody agrees. Tell what you saw and heard and what you think of it, and if others don't agree, it is still O.K. by me. That's why I take The Christian Century—namely, to get something besides officially guaranteed, handed-down reports and opinions. If nobody quarreled with your conclusions it would no longer be The Christian Century to me.

ALFRED H. BARKER.
Trinity Methodist Church,
Des Moines, Iowa.

Proposition No. 3

SIR: I think that the news article on Proposition No. 3 (California) on pages 82-83 of your Jan. 21 issue represents a misunderstanding of the matter. The real significance of the small margin of 77,477 votes by which the measure won is that it was secured at all. The proposition was opposed by the vast majority of Protestant ministers and other leaders, Masons, P.-T.A. leaders, public school administrators and teachers, people who are opposed to all tax exemptions, including exemption of churches, and unchurched anti-Catholics. It was supported, one may say in general, only by Roman Catholics and by Protestant groups who are operating private schools of some kind themselves.

Incidentally, it is misleading to keep on saying as Mr. Fowler does that the proposition called for extension of tax-exemption to "parochial schools." It provided for the exemption of all nonprofit private schools of less than college grade, those of college grade being exempt already. It exempts Roman Catholic schools which are not parochial as well as those which are, along with Protestant, Jewish, and nonreligious nonprofit schools. Further, I think the "anti" side publicity methods were fully as intentionally clever as the "pro" side "circulars picturing crippled and ill children."

Moreover, it is a mistake to report that "intimidation" was used by those who supported the measure, and not by those who opposed it. I am president of the Fresno city board of education and was confronted more than once during the campaign with the threat that a community uprising would be organized to unseat me as one unworthy to be associated with public school administration, because as an Episcopal clergyman and, I hope, a lover of justice, I supported Proposition No. 3. The Episcopal Church has parochial and other schools in Californa.

I think that the implication of your editorial "Church-Supported Causes Fared Ill at the Polls," published in your issue of Nov. 19, 1952, is a better explanation of what happened in California than Mr. Fowler's report. I am very glad the campaign is over!

JAMES M. MALLOCH,
Dean.
St. James' Episcopal Cathedral,
Fresno, Calif.

Stepinac

SIR: May I be allowed to correct some of the statements in Sherwood Eddy's article "Stepinac's Hat Is Blood-Red," in your Jan. 14 issue.

The Ustashi is not "an ancient Catholic terrorist organization," but the Croat fascist party, founded in the '20s in emulation of the Italian fascist party. Unfortunately, many Catholic priests and monks joined this party, but not Stepinac. Awful crimes were committed by some of these fanatical priests and monks.

At the end of a procession of penitence in Zagreb on Oct. 31, 1943, Stepinac publicly declared: "The Catholic church cannot admit that a race or a nation, because it is more numerous or better armed, can do violence to a nation smaller in size. We cannot admit the killing of innocents because someone has killed a soldier, even if that soldier belonged to a race considered more noble. The system of shooting hundreds of hostages for a crime for which the culprit cannot be found is barbarous."

Writing on Feb. 24, 1943, to Pavelic, head of the Croat fascist puppet government, in protest against the murder of Catholic priests in the concentration camp at Jasenovac, Stepinac said: "This is a disgraceful blot and a crime crying to heaven for revenge, just as the whole camp of Jasenovac is a shameful blot on the independent Croat state."

Mr. Eddy states: "On Nov. 17, 1941, Archbishop Stepinac convened a bishops' conference in Zagreb to give canonical sanction to the forcible mass conversion of the Serbs. . . . Roughly a third were converted and thus saved." You see the point: the conversions were the only means of saving the lives of those doomed by the Ustashi.

The Stepinac trial was what all communist political trials used to be. The persons involved are only symbols and of secondary importance. What is to be hit is the idea—in this case the Roman Catholic Church. Mr. Eddy writes: "Tito says that he informed the Vatican of the . . . evidence against Stepinac and warned Bishop Hurley that if the Zagreb archbishop was not transferred from Yugoslavia he would be obliged to arrest and try him." It was not an act of courtesy to inform the Vatican of the imminent arrest. It was done because obviously the person in the indictment was not important and it was more convenient to get rid of him and try him *in absentia*. No government would let escape a person charged with the crimes attributed to Stepinac.

Colorado. [Name withheld.]

[The writer, whose name is withheld to protect members of his family still in Yugoslavia, is a Roman Catholic and formerly edited a paper in Zagreb.—THE EDITORS.]

SIR: T. J. McCarthy (Jan. 21) was not the only one to see "red" after reading the article on Stepinac's hat. As for more "facts" concerning the Stepinac case, our Catholic friend might do well to read *Religion in Yugoslavia*, 1947, written by seven clergymen and two editors of religious journals. These men toured Yugoslavia and saw first-hand the evidence concerning the "military vicar of the Ustashi armed forces which perpetrated the worst excesses."

They preface the report with these words: "About the case of Stepinac our sources of information were Roman Catholic—the most incriminating documents were the files of the Roman Catholic diocesan newspapers, concerning the authenticity of which there can be no question."

Guilty? Tito's court? The "hat" is still blood-red.

GERALD POSTLETHWAITE.
McMechen, W. Va.

SIR: Your editorial and Mr. Eddy's article pertaining to Tito and Cardinal Stepinac need correction. Both do not take into consideration the unfortunate fact that Yugoslavia is a country which was established after World War I without asking the population whether or not they wanted such a country.

The Croats and Slovenes never had anything to do with that Balkan state Serbia. They were parts of the first real League of Nations, old Austria-Hungary, where they enjoyed culture and freedom. Because they were forced under the Serbian yoke they took the first opportunity to rid themselves of the Serbian dictatorship. The Croats tried to establish their independent

state with force through iron and blood.

At the end of World War II the crime against them was repeated and they were forced back under the Serbian yoke. Do you wonder that they strive for liberation and back Cardinal Stepinac as one man?

You also frequently mislead your readers about Czechoslovakia. It was very unfortunate that the Slovaks were forced under Czech imperialist rule after World War I. At their first opportunity they took the sword and got rid of the hated Czech imperialism. After World War II came the greater tragedy when the Slovaks were forced back under Czech imperialism, and 3½ million Germans and 1 million Hungarians were made homeless and refugees.

Mr. Eddy never was man enough to state these facts, though he has led many study groups through these countries.

JOSEPH HERCZEGH.
First E. & R. Church,
San Bernardino, Calif.

SIR: Mr. Eddy's article is at least highly compromised by the author's unquestioning acceptance of the "evidence" presented at the archbishop's trial, and by his ridiculously naive assumption that since the accused did not vigorously defend himself he must, of course, be guilty. I am not aware that the proceedings of "People's Courts" are taken seriously in the free world except by inveterate communist dupes.

Yugoslav Communists charge that the Vatican sought to exterminate non-Catholics in Yugoslavia, and Mr. Eddy believes this. Chinese Communists charge that America is waging germ-warfare in Korea. Does Mr. Eddy, along with Dean Hewlett Johnson, also manage to swallow this one?

At a time when Protestant and Catholic missionaries are being condemned side by side on trumped-up charges by "People's Courts" in China, it is little short of heartbreaking to learn that our Protestant brothers in peril most warmly approve the action of a "People's Court" in another part of the world where the victim happens to be a high-ranking Catholic prelate.

Galveston, Tex. EUGENE SNOW.

SIR: I am glad that The Christian Century in its Jan. 21 issue published the statement on Stepinac by the director of the bureau of information of the National Catholic Welfare Conference. For good Catholics this will be accepted as the final word on the innocence or guilt of Stepinac, but for no one else.

To me Cardinal Stepinac, Marshal Tito and the Vatican itself are all on trial at the bar of public opinion. Thus far the overwhelming weight of evidence I have seen is in favor of Marshal Tito and against Cardinal Stepinac. But I am glad of the testimony of the director, which I shall submit to Yugoslavia for cross-examination.

If the words of Stepinac were, "Only those can be received . . . who have been converted of their own free will,'" why were there practically no conversions when they were free, and suddenly 220,000 conversions and far more violent deaths when Pavelic and Stepinac were in power over state and church?

I have before me five typewritten pages of the witness J. Ljuban at the trial of Archbishop Stepinac, who saw some 700 Orthodox Serbs put to death in the Catholic church at Glina, and crawled out of the burial pit in the dark half-dead. I find no single witness to any "voluntary" conversion.

Jacksonville, Ill. SHERWOOD EDDY.

Muddled Theology?

SIR: William Robinson's "Frozen Liberalism" (Dec. 31) reminds me of what Canon Streeter once said in one of his classes at Corpus Christi College: "The liberalisms of one period are the frozen assets of a later, but everyone persists in believing himself to be a liberal, because if one were not it would be too dreadful to have to face the consequences with oneself." Prof. Robinson is hitting the nail where it needs to be driven.

But what about this on the opposite page (1524)? "In Jesus, God became man . . . he knew the loneliness of man bereft of God [how may God be bereft of himself?] . . . But God raised him from the dead." Raised whom? Why, himself! If this is what is meant, why the double talk? If not, God only *partly* became man. Which part?

If the sponsors of "Christian Hope" continue to be so muddled in their presentations they had *better* select another theme.

H. LINCOLN MACKENZIE.
First Congregational Church,
Calais, Me.

A Confused Layman

SIR: I'm terribly confused and mystified. Maybe you can help me. Why is the commission on theme for the World Council meeting in Evanston suggesting the last judgment, the resurrection and the second coming of our Lord when the prayers of the world involve only one petition, the peace of the world in our time?

Evanston, Ill. CLYDE D. FOSTER.

Chaplain's Prayers

SIR: I was disappointed that you would criticize the printing of the prayers of the chaplain of the House (Jan 21).

God knows that we need Christ on Capitol Hill. After 40 years here let me say that the toughest job in the legislative field is to get legislators to think in Christian terms. So often they leave Christ out altogether.

Is it not inspiring to you to know that each session of the Senate and House is opened with prayer? And that Congress should take the printing of the prayers seriously enough to have them printed? The cost of the printing is so small that one can't see it with a magnifying glass.

WILBUR LA ROE, JR.
Washington, D. C.

[Of course The Christian Century is glad that sessions of both houses of Congress are opened with prayer. But we believe that our correspondent's argument that the cost of printing in book form is too small to bother about reflects the state of mind which produces constantly mounting expenses of government and hence taxes.—THE EDITORS.]

Conservative Rabbis Also

SIR: In the Jan. 14 issue, in "Church and Economic Life," reference is made to the fact that "only the Central Conference of American Rabbis ventured to pick up the hot potato of Taft-Hartley law revision." The Rabbinical Assembly of America, representing the Conservative rabbis of this country, at its annual convention in June 1950, after listing several unwholesome aspects of the law, asked for "the repeal of the Taft-Hartley law and its substitution by a new labor act."

MORRIS N. KERTZER.
Rabbinical Assembly of America,
New York, N. Y.

Wesley on Earthquakes

SIR: Shades of John Wesley! Of course there is an earthquake theology; I am surprised that our good Methodist brother (Jan. 14) has never heard of it.

I have before me a copy of Vol. I of *Wesley's Sermons,* published by J. Emory and B. Waugh in New York 121 years ago, "for the Methodist Episcopal Church at the Conference office, 14 Crosby Street." In the sermon "The Cause and Cure of Earthquakes," Wesley says: "Of all the judgments which the righteous God inflicts on sinners here, the most dreadful and destructive is an earthquake. . . . He only brings this destruction upon the earth. Now that God himself is the author, and sin the moral cause of earthquakes (whatever the natural cause may be), cannot be denied by any who believe the Scriptures." Earthquakes, claims Wesley, "are set forth by the inspired writers as God's proper judicial act for the punishment of sin."

And the cure? Why, of course, it is repentance and a return to genuine Christian living. "What but national repentance can prevent national destruction?" But Wesley was too wise to predict a date for the "return of the earthquake." (This sermon was published in 1750, the year an earth tremor in London excited great consternation.) God, he says, "never wants ways and means to punish impenitent sinners. He hath a thousand other judgments in reserve."

Peter Walker, who originally owned this volume of Wesley's sermons, wrote on the flyleaf: "Night of Jan. 4, 1843, a very severe shock of earthquake, West Tennessee." Like Mr. Lord, he knew a lot about earthquakes, and could remember when the Mississippi ran backwards and a section of west Tennessee dropped many feet to form Reelfoot lake.

JOSEPH R. HUTCHERSON.
The Church in Aurora,
Aurora, Ohio.

NEWS of the CHRISTIAN WORLD

Greenland Faced By 'Worldliness'

Fear Indifference of New Settlers to Church Will Change Island's Religious Character

ROSKILDE, DENMARK, Jan. 24.—The influx of Danish settlers—workers, tradesmen and professional people—into Greenland since that country was declared an "open land" in 1950 has brought about a change in religious life there. William Larsen, a Danish pastor who recently returned from a visit to Greenland, reports that its church people are much concerned at the "worldliness" that is beginning to sweep over the country. For instance, in the colony of Godthaab, where 30 years ago 100 per cent of the people went to church on Sundays, now only 50 per cent do so. In 1921 there were only 30 Danish settlers in Godthaab; now there are ten times that number. Many of the newcomers seldom attend church and often make a workday of the Sabbath. Greenlanders are beginning to follow their example. This state of affairs, says Pastor Larsen, should sharpen the Church of Denmark's sense of responsibility for Greenland.

Christianity Has Long History in Greenland

Various factors are inducing this new wave of settlement in Greenland. For one thing, the climate is warmer than it used to be. Hence the disappearance of seals from the neighboring waters and the influx of cod, which means that the Greenlander must give up his primitive hunter's way of life and become a fisherman or a tradesman. Again, the world has grown smaller, traffic to and from the island has increased, and the United Nations' concern for underdeveloped territories is also bringing changes. The history of Christianity in Greenland is a long one. In front of the big wooden church in the southern colony of Julianehaab stands a stone monument to Hans Egede, the "apostle of Greenland," and his wife, Gertrud Rask. It was erected on July 3, 1921, just 200 years after Egede arrived in Greenland. His missionary work there was marked by suffering and sacrifice; his wife died and his own health was ruined. But the church he founded prospered. Until a short time ago not a single family in Julianehaab and the colonies roundabout failed to go to church every Sunday. From the time of its founding in 1821 the Danish Missionary Society has worked in Greenland. The church in Julianehaab, which the society built in 1827, has these words carved over its door: "You gave us this temple and brought us joy of soul. Receive our thanks! We shall bless your memory forever."

Not Enough Pastors In the Faeroes

In the Faeroes, another Danish possession, which has around 50,000 population, there are 57 churches but only 16 pastors. These are under the authority of the Copenhagen diocese. Not so many Faeroese attend Sunday services as in former days, but most of them are fond of the church, and a great number come on Sundays, bringing their children with them. Says Dean Jacob Joensen of Thorshavn, largest town in the islands: "We do not mind if the children sometimes get a little noisy; we prefer to have them come so that they can get used to the church. In the summer the men are away fishing and cannot come to church. However, it is a tradition for the master of a fishing boat to read a sermon to his crew on Sundays." Since there are so few pastors, some of the churches are necessarily pastorless on the Lord's Day. In such cases a sacristan conducts the services and reads a sermon. Both Danish and Faeroese are used in the services. Most islanders understand both languages.

Church of Norway Emphasizes Christian Education

Church of Norway statistics for 1952 reveal that the country has on the average one pastor for every 3,550 inhabitants; in the cities the figure is one pastor for 5,400. This compares with Denmark's average of one pastor for 3,400 people, and one for 2,200 in the cities. Since 1900 Norway's population has increased by 40 per cent, the number of pastors by only 15 per cent. Church collections in 1952 were particularly good—around 31.4 million crowns (about $4,485,000). During the year the church paid particular attention to Christian education. The Norwegian Bible Society published a new translation of Mark in an illustrated magazine for young people; already 100,000 copies have been sold. Sunday schools reported a total attendance of 248,000 children. After careful study, a program was initiated to foster closer cooperation between home and school in the field of religious education. A new Christian film council has been created; it is supported by 22 organizations and the bishops' meeting. The church appointed two pastors as army chaplains, and the bishops of Oslo and Tönsberg have designated special "pastors for sports."

Students Express Themselves On Christian Faith

The diocese of Karlstad, Sweden, recently conducted a survey among 70 boys and 50 girls in Karlstad College to find out their attitude toward Christian teaching. Questions used in the survey were formulated by a college girl. Statisticians and pastors have evinced great interest in the results. One question asked: What "needs" does religion best fill for the students? "To give confidence" received the greatest number of votes; then followed "consolation," "revelation of what is right," "control of character and behavior," "worship" and "development of personality." The section of the questionnaire having to do with belief brought the following replies: "I accept the faith of the church," 38 per cent; "I do not believe all the creed, but consider most of it true," 36 per cent; "I accept the Christian commandment of love, but not the creed," 22 per cent; "I do not consider myself a Christian," 5 per cent.

K. E. JORDT JÖRGENSEN.

Ask State Based On Islamic Ideas

Indonesia's Muslim Party Sets Forth Aims—Chairman Urges Members to 'Live Their Faith'

BANDUNG, INDONESIA, Dec. 20.—At its fall meeting Indonesia's Masjumi (Muslim) party said it intends to achieve a state based on the principles of Islam. Writing about the statement, Mochtar Lubis, who recently returned from a visit to the United States, said: "Throughout their history the Indonesian people have been known for their religious tolerance. The new Masjumi program will cause unpleasant reactions among other religious groups. If the Masjumi, through sheer force of numbers, succeeds in changing the basic principles of the constitution and adopting Islam into the state, then sooner or later the majority will dominate the minority groups." In September a conservative faction, the Nahdatul Ulama, withdrew from the Masjumi and formed a new party.

Urges Muslims to Live Their Faith

Addressing the Pakistan Institute of International Affairs some time ago, Mohammad Natsir, chairman of the Masjumi party and formerly prime minister of Indonesia, declared that Muslims have placed too much verbal stress on the mere fact of being Muslims. "The Koran says that Islam is a religion of progress, of going forward, of doing," he said. "The prophet taught his followers to prove their faith by their deeds." Dealing with the charge that Islam leads to theocracy, Natsir observed that United States citizens think of their country as Christian and that Pres. Franklin D. Roosevelt usually mentioned "Christians" in his appeals to the peoples of the world. Islam has no priests and no church, he said; its influence is spread by individual members, so there can be no separation of community and religion. Natsir added that Europe established colonial rule through three "M's": mercenary, missionary and military. He said that while the nations of the West formerly feared and disliked Islam, today they solicit the cooperation of the Muslim world to ward off the peril of a third world war. He called upon all Muslims to cooperate in international activities, rooting out in the process all causes for fear and suspicion. He took to task zealots who insist that the type of society that existed in Mohammed's time—a state exclusively for Muslims—should be re-established.

Indonesian Leader, Friend of U.S., Scores Its Conceit

Josef Wibisono, who in his speeches to parliament and in his actions as former minister of finance has often shown himself friendly to the United States, wrote on colonialism in a recent issue of *Mimbar Indonesia*, one of the republic's most powerful weeklies: "It was and always is the whites who oppress the colored peoples. This the colored peoples cannot forget.

They feel that white people are inseparably connected with colonialism. . . . Even in the United States color discrimination exists, Negroes are treated as inferior, and guests of the government have been insulted. America should launch a psychological treat-the-colored-people-properly campaign. Only if Americans forget their conceit will the colored races appreciate American aid. The psychology of friendship is something the young American nation should learn."

Indonesians Reached by Educational Media

Indonesia now has 41 radio transmitters which broadcast 10½ hours daily. Of this time they reserve 30 minutes for education, 30 for government messages, 165 for news, 435 for culture and entertainment (this last including Protestant sermons and worship services on Sundays). The stations carry foreign broadcasts in seven languages. In the nation as a whole there are 230,000 radio receiving sets, and 6,700 have been distributed to parks, schools and similar centers. Seventy-four Indonesian-language newspapers have a combined circulation of 390,000, 11 Dutch-language dailies reach 71,000 subscribers, 16 Chinese papers print 90,500 copies daily. During the first seven months of 1952 the National Film Enterprise produced 653,000 feet of film.

Bandits Active in West Java

It is reported that in west Java during the first six months of 1952 bandits destroyed property worth more than $1 million, killed 850 people, kidnapped 120 and assaulted 190. The desire of Minister of Defense Buwono to take steps to end this terrorism is one of the several reasons for the difficulties the government has encountered of late.

And So Forth

The Taman Siswa (National Education Institute), which operates many schools throughout Indonesia in which certain educational principles are followed, now seeks to found a university.

Two and a half years of guerrilla resistance on Ceram came to an end in the autumn when the commander of the rebels surrendered to Republic of Indonesia forces. However, their abortive effort to obtain independence has left the South Moluccans plagued by jealousies, resentments and frustration. (See The Christian Century for Aug. 20, p. 954.)

W. J. Hackett, prominent in the Seventh-Day Adventist youth movement, told the Indonesian press recently that since the Bible condemns bloodshed, Christian youth should serve their countries in a field which does not violate their religious convictions. He said that 6,000 Advent youth in the Philippines, Japan and Korea are training in the armed forces' health services.

The regional legislative assembly of Minahasa in the northeast Celebes has elected as its chairman Pres. Sondakh of the 235,000-member Minahasa church synod.

On the 40th anniversary of its founding the Muhammadijah (Islam Association) announced that it is now operating schools which enroll 230,000 pupils and orphanages which care for 5,700 children, is treating 60,000 persons in medical institutes, and has given aid to 27,000 poverty-stricken people.

WINBURN T. THOMAS.

Court Outlaws Discrimination

Wisconsin Jurists Hold Insurance Fund Is Open to All—Chides National Council for Anti-Communism

MADISON, WIS., Jan. 30.—In a far-reaching decision early in January, the Wisconsin supreme court ruled that Negroes have equal rights with whites to secure life insurance from the State Life Fund. Created in 1911, the State Life Fund sells life insurance. Negroes have been barred chiefly because they have been held to be less favorable insurance risks than whites, and because the fund has only 1,920 policy holders and must operate most conservatively. Justice Grover Broadfoot in his majority decision said: "We do not think that the practice of private insurance companies is controlling in this case. When the state law requires the commissioner of insurance to grant a policy to persons who are residents of the state of Wisconsin, he is bound to treat each applicant alike." Chief Justice Oscar M. Fritz in the dissenting opinion said: "It is considered financially unsound for a small insurance organization such as the State Life Fund to depart from accepted practices in the life insurance business."

Chides National Council Of Churches

Citing the Century's Simeon Stylites as authority, Erling Ylvisaker, editor for the Norwegian Synod of the American Evangelical Lutheran Church, has emitted a loud shriek against the National Council of Churches. Simeon had declared (The Christian Century, Dec. 17, 1952) that any Christian is justified in shrieking out loud when Christianity is endorsed merely as a bulwark against communism. Editor Ylvisaker, writing in the synod's monthly publication, says: "The National Council urges tax-exempt gifts from corporations in order to strengthen the council's financial base. The council is begging for money in the name of religion—to do what? To save souls for Christ? No, far from it! This is it: Let us support the council in order to fight communism, defend our freedoms, build character and protect the American way of life. Nothing is said about the gospel, of sin and grace." Meanwhile a Madison "protest meeting against the 'devised Bible'" has been scheduled for Feb. 1.

Win Victory for Free Speech

After waiting over three hours to hear train-delayed Abner Berry, Negro affairs editor of the *Daily Worker*, a crowd estimated at about 500, mostly students at the University of Wisconsin here, listened with boos and jeers as Berry branded the U. S. A. "a country of budding concentration camps." Pres. E. B. Fred of the university defended Berry's right to speak on the campus and issued a statement: "The university recognizes the menace of communism and is as anxious as any individual citizen to protect itself, the state and the nation against subversive activities. But I do not believe the people of Wisconsin wish the university to assume the authority of censorship of ideas." The Youth Labor League claims only 15 members on the campus.

Moravians Reach 496th Year

"Moravians are preparing to celebrate in 1957 the 500th anniversary of the beginning of the Unitas Fratrum in Bohemia and Moravia," writes I. R. Mewaldt of Madison, a bishop of the Moravian Church. Meanwhile the church will emphasize evangelism and stewardship. Its quincentennial fund for church extension and home missions has already been started. Western district Moravians expect to raise $100,000.

Cavert Says Education Is Lop-Sided

"Public schools give pupils a lop-sided education," Samuel McCrea Cavert told the annual meeting of the Wisconsin state council of churches. "Children in the U. S. can take a course which will teach them about Julius Caesar, and never hear a word about his near contemporary, Jesus Christ." William C. F. Hayes was elected president of the council, succeeding J. H. Hoff.

And So Forth

The third interdenominational school for town and country ministers will be held April 9-23 at Green Lake.

So far this winter National Council Lutherans in Wisconsin have collected and shipped 248,000 pounds of clothing for relief in Germany, Korea and Palestine.

Former Gov. Oscar A. Rennebohm sponsors a Monday-to-Friday-night radio broadcast, "Your Pastor Speaks," in which Catholic, Protestant and Jewish clergymen participate. Recently the program received top listener rating.

Carroll L. Hill, president of Milton College here since 1944, has resigned after 11 years at this Seventh Day Baptist school.

The Evangelical United Brethren Church in Wisconsin will soon open a new 240-acre camp, to be known as Lucerne Camp, in Waushara county.

Evangelical Lutherans from all parts of the country centered on Eau Claire, Wis., Jan. 21-25 to carry on evangelism in the organizations of the existing parishes.

The churchmen's legislative seminar, sponsored by the commission on citizenship and legislation of the Wisconsin council of churches, will hold an all-day meeting on Feb. 19.

CHARLES A. PULS.

Quakers Offer Chance to Serve In Institutions

The American Friends Service Committee, 20 S. 12th St., Philadelphia 7, offers to young men and women opportunities to participate in two year-round "institutional service units"—at the Institute for Mental Health in Independence, Iowa, and at Clinton Farms Reformatory for Women in Clinton, N. J. The Quaker institutional program, which grew out of Civilian Public Service camps for conscientious objectors in World War II, has been participated in by some 150 men and women since 1943. The A.F.S.C. also sponsors five other youth service projects: work camps in the United States, Quaker International Voluntary Service (overseas work camps), community service units in Mexico, international student seminars, and internships in industry.

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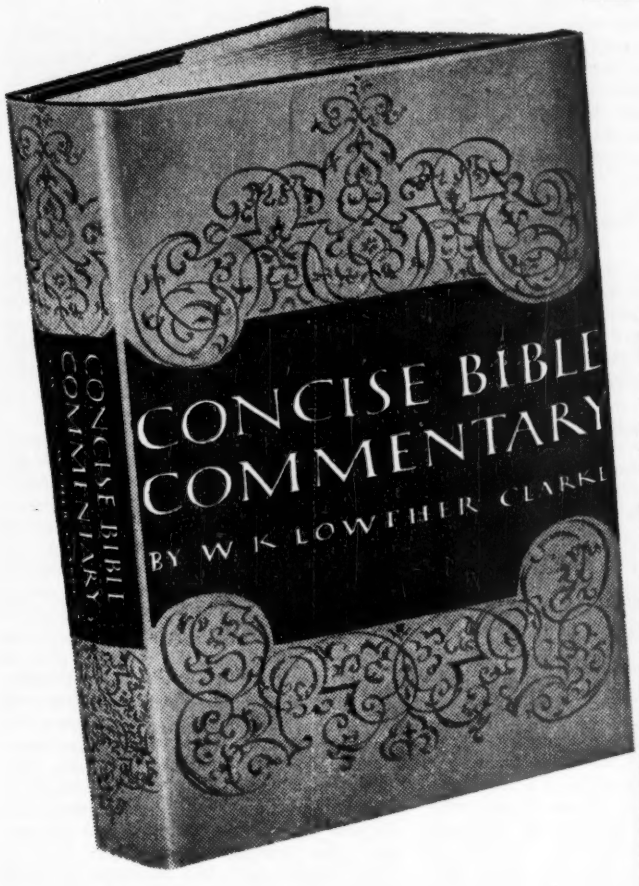

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Calls India Sole Meeting Ground

Congregational Secretary Says Only There Can East-West Relations Find Free Consideration

LONDON, Jan. 29.—India is now the only free meeting ground between East and West, declared Leslie Cooke, secretary of the Congregational Union, on his return from the Lucknow meetings of the World Council of Churches. He said he had been impressed by the challenge that Marxian communism is making to India, and reported that India is apprehensive of the future when Nehru's leadership will no longer be available. Dr. Cooke believes that the Church of South India, combining the chief traditions of the Christian church, came into existence only just in time to demonstrate the unity of the church. Through the series of meetings in India, he feels, the World Council of Churches has become more thoroughly representative.

London Baptists Report Membership Gain

Baptist churches in London report an over-all increase of 500 in their membership. The denomination also has an adequate supply of excellent candidates for the ministry. The Baptist Students' Federation, representing Baptist students in all the universities, reports an increased membership, with large attendance at public worship in university churches. Strong university societies are reported by all denominations, while interest is dwindling in interdenominational societies such as the Student Christian Movement. These find it difficult to recruit members among people who put denominational loyalties first.

Congregationalism Seeks Its Lost Members

Because its official membership figures for 1952 show a decline from those for 1951, the Congregational Church is taking active steps to recover its loss. It has 50 church extension plans in operation throughout the country, in addition to many reconstruction schemes made necessary by air raid damage. In Lancashire, the strongest county area, the Congregational Union's "forward movement" reports an increase in members. Congregational membership in the British Isles totals 377,923, while 1,213 fully trained ministers hold active pastorates. There are 300,000 children in Congregational churches and more than 3,000 lay preachers who assist the regular ministers.

Anglican Clergy Guaranteed Higher Minimum Salaries

As the first step in an upward trend, clerical salaries, which in many cases had not been changed for centuries, have been improved by the guarantee of a minimum of $1,600 a year, plus a house, to all beneficed clergy in the Church of England. Assistant clergy will continue to serve at lower rates. This gain has been made possible by generous giving in the dioceses as well as by further additions from the Church Commissioners, the central financial authority of the Church of England. Through careful management and investment, this organization is now able to distribute $900,000 a year to augment clerical salaries. The new minimum salary is not net income; taxes and various other charges must come out of it.

Refugees' Home Unites Irish Churches

A home for refugees of the Reformed and Orthodox communions, opened in Dublin more than a year ago by the United Council of Christian Churches and Communions in Ireland, has helped to unite the churches of the Emerald Isle, divided geographically as they are by the border between Eire and Ulster. The home, called the "Haven," now has living in it 19 refugees, including 8 couples and 2 widows, one of whom is over 90 years of age. Some are Russians of the Orthodox Church, some are Lutherans from Latvia and Estonia, and one couple are Hungarian Calvinists. From the first, all have cooperated admirably, cultivating the garden, sharing in household tasks, organizing language classes and engaging in handicrafts such as weaving, toy making and painting.

Archbishop Cites Progress In Religious Outlook

Dr. Garbett, the archbishop of York, lists eight reasons for hope of progress in religion in Britain: (1) Greater care is taken in selecting and training clergy than ever before. (2) A clergyman is at work on most new housing estates, usually living in rooms and holding worship in a hut or small hall. (3) Although there are parishes with small congregations, others have well filled churches. (4) Evangelistic work is increasing. Missions and teaching missions, quiet days and retreats are being held in every diocese. (5) The parochial system is being widely reorganized to bring it up to date. (6) Notwithstanding financial difficulties, the church raises large sums for payment of clergy, repair of churches, education, missions and many charitable purposes. The laity are giving systematically and generously. (7) First-class theologians and writers are making a great contribution to the thought and scholarship of the church. (8) The laity are taking a large part in church work.

And So Forth

Michael Ramsey, the new bishop of Durham, has been conducting a week's mission at Oxford University.

Baptist College in Cardiff, Wales, has new residential halls costing $90,000.

CECIL NORTHCOTT.

Rural Church Organist Serves 54 Years

Watts Flats, "outpoint" on the Falconer, N. Y., Methodist charge, recently honored its organist, Mrs. Arthur Richardson, for having served in that post for 54 years. Forced to retire because of failing eyesight, Mrs. Richardson hopes nevertheless to be able to play for the first service in the new Watts Flats church, which will replace the structure destroyed by fire on Palm Sunday 1951. She presented the land on which the new church is to stand.

Youth Find Key In 'Otherness'

Reflections on Kottayam Conference Emphasize Hope for Gospel in New 'Identification'

CALCUTTA, Jan. 13.—Looking back on the deliberations of the World Conference of Christian Youth held at Kottayam last month (see The Christian Century for Jan. 21, p. 90), it is obvious that the ideas which underlay all thinking and planning were "identification" and "community." In those two ideas, the delegates agreed, lie the means of realizing the relevance of the gospel for this generation.

From what went on in discussion groups and in plenary meetings, it appeared that by "identification" the young people meant entering with sympathetic understanding into the situation in which others find themselves, and trying to see things from others' points of view. This "other" concern seemed to indicate that Christian youth view with grave misapprehension the many divisive forces operating in modern life to isolate people from people, individually and in groups.

Today's Divisive Forces

Among these divisive forces, it was brought out in discussion, are the new nationalism which makes concern for the larger good of the world difficult, the widespread recrudescence of cultural pride, and racial self-consciousness. In the same countries, class distinctions offer stiff resistance to real fraternity. This seems to be true of the Occident as well as the Orient, of Christians as well as non-Christians. At this conference one heard young people talk bitterly of the division between middle and working classes in cities, of the persistence of certain feudal conditions which set landowners over against landless peasants, of evils of the technological age which have created a gulf between those whose standards of living encourage willful luxury and those who live in helpless poverty.

There was discussion, too, of the divisions within families—in Europe as well as Asia. New ideas, new interests, new conditions of living—all contribute to such divisions.

Clearly, the young people at Kottayam were pleading for mutual understanding on another plane than the intellectual. They insisted that "identification" is a psychological process which involves entering into others' emotional state, getting to "feel" as the other fellow does about "things that matter." They did not bother to worry about whether such identification could really break down the barriers which now separate people, whether most people will be able to achieve it, or whether it will be practically possible. They made no attempt to debate whether identification is a means to an end or an end in itself. They simply accepted as crystal-clear the proposition that if only people will get down to this business of understanding one another at the "feeling" level, a revolutionary change in human relations will come about. Identification, they said, is the real meaning today of loving one's neighbor. And because they assumed that love of neighbor is the very essence of the Christian demand, they accepted that ideal as realizable.

It was at the point of how we can actually effect this "identification" in concrete situations among nations, among "class" groups and among members of the family that the delegates were stumped. At that point, too, the conference was nearing its close. While all delegates reported, "We cannot say just how, at this moment," many were heard to say, "If only we could have more time to wrestle with this, we would *know* how." Their words were more determination than wishful thinking. Most are returning to their homes determined to discover how "identification" can be effected in actual living experiences.

The Christian Community

Invariably the delegates used the term "community" as a synonym of the New Testament *koinonia*. They considered "community" as involving not so much equality as interdependence, as based not on competition but on cooperation, as providing for individual self-expression within the framework of social justice, as inspired not by individual initiative but by a sense of mutual responsibility. Above all, they said, true community results not from any mere social contract devised by human ingenuity, but from God's redemptive activity in the lives of people who have surrendered their will to his.

No attempt was made to find a theological basis for community. In fact, the entire conference appeared to be somewhat weak in its theological emphasis. Late in the sessions, a radical revision of the program was hastily made to reinforce doctrinal emphases. However, this was not because the religious content of the program had begun to sag. On the contrary, it was to achieve religious (as against theological) understanding of the demands of modern life that the young people sought a reinterpretation of the nature and destiny of man in society.

Although the delegates were critical of the present state of fellowship within the church, they showed an eager desire to make church life at all levels—particularly in the local congregation—a living community. Out of such Christian fellowship, they said, creative forces would be released which would vitalize members of the congregation, and through their witness be channeled into secular areas outside the Christian community.

For Courageous Action

The young people insisted that the primary need is for courageous Christian living and Christian witness. This insistence was most noticeable on the part of the non-Asians, particularly those from the United States. But the Asian delegates agreed. All recognized the value of a biblical basis for their faith, the transforming power of personal devotion and corporate worship. But they maintained that Christianity cannot be relevant to this generation unless it launches out on a campaign of "vigorous action."

Obviously responsible for this continuing emphasis are certain factors in contemporary life: the darkening clouds of mistrust which presage another devastating war, the rapid spread of communism as both a theory and a way of action, the prevailing indifference of the church to a world distraught by human distress in an unjust

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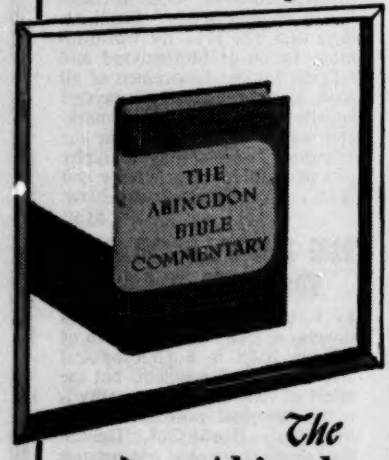

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Build Canteens For Ohio Youth

Juvenile Drinking Agitates Southern Area Cities—Presbyterians Study Three-Church Plan of Union

CINCINNATI, Feb. 4.—Control of liquor drinking by juveniles is currently a leading topic in southern Ohio newspapers and pulpits and among the public. The feeling here is that establishment of teen-age canteens, operated by the youngsters, is the best of the numerous solutions offered. Judge Fred B. Cramer of the Butler county common pleas court recently blasted the Ohio department of liquor control for not taking action against certain Hamilton, Ohio, taverns. E. G. Schuessler, a member of the liquor control board, declared that the state agency "hushed up" a charge that liquor was sold to a minor in a Reading, Ohio, state liquor store. The Buckeye retail liquor and beer dealers' association is urging use of a "proof of age" certificate, although it admits that certificates could be falsified. Judge Clarence Denning of the local police court advocates more vigorous prosecution of minors who misrepresent their age to buy intoxicants and of draft-age young men who sell or lend their cards to under-age youths. If present plans materialize, youth canteens will soon be opened in many southern Ohio cities.

Says Crime Increases 10 Per Cent a Year

The need for a solution to the juvenile delinquency problem was emphasized in the annual report of Harold R. Muntz, chief probation officer of the Hamilton county juvenile court. Muntz noted that 5,140 juveniles were referred to the court last year. This was an increase of 10 per cent over the preceding year. In line with this report, Charles W. Brown, special agent in charge of the local office of the Federal Bureau of Investigation, told a luncheon club audience that secularism and salacious literature are leading causes of juvenile delinquency. As other causes he cited poor home conditions, improperly directed activities and inadequate school systems. "The child who has been taught to respect the laws of God will have little difficulty in respecting the laws of man," Mr. Brown declared.

Stimson Moves To Omaha

A number of important changes among denominational officials and pastors in southern Ohio have become effective recently. J. Otis Young, who had been superintendent of the Cincinnati district of the Methodist Church since 1946, became administrative assistant to Bishop Hazen G. Werner of the Ohio area on Jan. 15, with headquarters in Columbus. He was succeeded here by Claude Garrison, former pastor of the King Avenue Methodist Church in Columbus. Bishop Werner also has appointed Sidney A. Mayer, pastor of Epworth Methodist Church, Toledo, to be executive secretary of the newly formed interboard council of the Ohio annual conference. Edward W. Stimson, pastor of the 2,150-member Knox Presbyterian Church here for 12 years, has resigned to assume the pastorate of the 2,400-member Dundee Presbyterian Church, Omaha. E. Paul Haynes, rector of Holy Trinity Episcopal Church here since 1948, is now rector of All Saints Episcopal Church at Portsmouth, Ohio.

Presbyterians Seek Three-Way Union

The Plan of Union of the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., and the United Presbyterian Church will be considered at a meeting in this city April 7-9. Copies of the plan have been mailed to pastors and elders of the three churches, with the request that criticisms and suggestions be submitted to the respective denominational committees. Members of the committees at their meeting here will consider comments received from their member churches, and will make such revisions in the Plan of Union as can be agreed upon. These recommendations then will be submitted to the respective general assemblies later this year.

Council of Churches Outgrows Quarters

After having been located for 12 years in the Transportation building, the Greater Cincinnati council of churches moved recently to much larger quarters on the sixth floor of the Methodist Publishing House, 420 Plum St. B. Bruce Whittemore, executive secretary, said the move was made necessary by greatly expanded activities and increased personnel. David R. Thornberry, archdeacon of the Episcopal diocese of Southern Ohio and former vice-president of the council, is now acting president.

And So Forth

Following newspaper reports of an influx of gambling and vice in the Pike county area adjacent to the atomic energy plant now under construction, Gov. Frank J. Lausche has ordered a law-enforcement crackdown.

S. P. McNaught, for 23 years superintendent of the Temperance League of Ohio, retired Jan. 30 at the age of 70. He was succeeded by Lewis Berger, former Methodist minister in Pomeroy, Ohio, and field secretary for the league during the last two years.

More than 350 representatives of churches, colleges and Christian social institutions of various denominations participated in a two-day conference here on wills, annuities and special gifts, under auspices of the joint department of stewardship and benevolence of the National Council of Churches.

Prominent ministers and social hygiene leaders from this and other cities participated in an annual marriage clinic in mid-January at the University of Cincinnati. The program was sponsored by the university's Y.M.C.A. and Y.W.C.A.

Revenue from liquor sales in this state reached a new high during 1952—$181,010,824, according to a report by William C. Bryant, director of the Ohio department of liquor control.

So successful was the 1952 "Christ in Christmas" campaign in this city that plans are already under way to expand the program this year. EDGAR C. HANFORD.

Garrett Seminary Is 100 Years Old

Methodist School Is Largest of Ten in America—Church Federation Hears Evans and Honors Penney

CHICAGO, Jan. 30.—The oldest and largest seminary in this area (which is also the largest Methodist seminary anywhere), Garrett Biblical Institute, Evanston, is observing its centennial. The anniversary was inaugurated Jan. 26-28 by Ernest Cadman Colwell, dean of Emory University, who gave the Rall lectures. Other speakers were Charles Ray Goff of the Chicago Temple, Prof. Paul Schilpp of Northwestern University, Clarence Seidenspinner of the First Methodist Church, Racine, Wis., and Paul Hutchinson, editor of The Christian Century. A conference on "Preaching for the Future" will meet April 6-8 to hear Bishop Gerald Kennedy. The centennial convocation, June 15, will honor Garrett's retiring president, Horace Greeley Smith, for 21 years of service. Summer sessions of 1953 will feature Garrett's contribution to world Methodism. During the fall quarter, the school will stage a conference on "Theological Education for the Future." In its hundred years Garrett has enrolled some 9,000 students and granted 3,500 bachelor of divinity degrees. Its endowment is $3½ million and its eight buildings are valued at $1,750,000.

Chicago Is Largest Seminary Center

Garrett was host on Dec. 12 to the 66th annual meeting of the theological faculties' union of Chicago and vicinity, which was attended by over 100. The 12 seminaries represented reported a current enrollment of 2,282. This, it is believed, gives Chicago the distinction of having the largest concentration of theological students in the world. A memorial service was held for Rufus D. Bowman, late president of Bethany Biblical Seminary here, who is to be succeeded by Paul M. Robinson, pastor of the Church of the Brethren, Hagerstown, Md. Pres. Smith, speaker at the meeting, said that "one of the encouraging signs of the spiritual ferment of our times is the increasing number of young men who are studying for the ministry."

TV Study Arouses Wide Concern

National attention has been given to the *Chicago Daily News* study (see The Christian Century, Jan. 14, p. 37) of crime and violence in children's television programs. The study was made by the paper's TV columnist, Jack Mabley, in cooperation with 30 P.-T.A. members who monitored all children's TV programs over Chicago's four stations from Christmas morning through New Year's Eve. Several church groups have organized campaigns of protest to program sponsors and the paper received a special citation from the National Television Review Board. On the positive side, a new Chicago TV program is receiving top viewing rating across the nation. This is "Ding Dong School," a half-hour program for preschool tots which is aired Monday through Friday mornings at 9 over N.B.C.'s network. Local college and university leaders are laying plans to establish Chicago's first educational TV station. A drive is under way to raise $500,000, which would be added to a promised $150,000 from the Ford Foundation and another $150,000 from the city's board of education. An all-day religious radio and TV institute will be held at McCormick Theological Seminary on Feb. 23.

Evans Addresses the Church Federation

The second annual Protestant churchmen's dinner, held in the Conrad Hilton hotel Jan. 15, brought out nearly 1,000 persons, who contributed $22,000 toward the church federation's 1953 budget goal of $215,000. The main speaker was Louis H. Evans of First Presbyterian Church, Hollywood, Calif. Dr. Evans pointed out that "the success of foreign missions is more dependent today on the way Christianity works in Chicago than in India or Africa." A special feature of the dinner was the presentation of an award for outstanding Christian service to James C. Penney, founder of the J. C. Penney Co. The "Golden Rule Merchant" appealed to business leaders to devote a larger portion of their time and money to the cooperative church movement.

Urges Support For the U.N.

The United Nations association of Chicago met recently to hear an address by Harold E. Fey, executive editor of The Christian Century, on "The Churches and the U.N." Dr. Fey said that "the only alternative to cooperation in the U.N. is a return to naked power politics." He proposed a middle way between "isolationism and self-chosen war" which would "battle against communism in the minds and souls of men" by strengthening our ties with other nations in the U.N. and by working against colonialism and oppression. He also felt that we need an aroused international conscience to work for basic human rights and for disarmament, and that we must educate people on the human costs of the arms race and take the initiative by making "proposal after proposal year after

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year to keep the door of negotiation always open."

And So Forth

Northwestern University, Evanston, site of the World Council of Churches meeting in 1954, dedicated its 1,200-seat McGaw memorial hall on Jan. 18. The building was named in honor of the late Francis A. McGaw, missionary to Africa, whose son, Foster G. McGaw, gave $400,000 toward the $1,300,000 auditorium. The dedication speaker was Charles P. Taft.

Charles W. Ranson, general secretary of the International Missionary Council, spoke here last month before the union ministers' meeting. In a brilliant address on "The Incomplete Reformation," he analyzed the parallel conditions which faced the church in Reformation times and today and concluded that "we need to say not only that we 'intend to *stay* together' but that we intend to *move* together to meet the needs of a desperate world."

The new Board of Social and Economic Relations of the Methodist Church will establish its national headquarters in the Methodist building here about May 1. The 46-member board announces that it will "seek top-flight counsel from both management and labor in carrying out its duties as the official agency of the denomination."

First Congregational Church, Oak Park, observed its 90th anniversary Jan. 25. Anniversary preacher was Albert Buckner Coe, president and minister of the Massachusetts Congregational Christian conference, who was pastor of the Oak Park church 1930-49. The present pastor is Fred Hoskins.

Dorothy Mae Stevens, the "frozen" woman who a year ago startled the medical world by surviving a night-long exposure in 12 below zero weather when her body temperature went to 64 degrees, is giving testimonial talks to church audiences.

The 22nd annual ministers' week at Chicago Theological Seminary, Feb. 2-6, had Roger Hazelton, professor of Christian theology at Andover Newton, as the Alden-Tuthill lecturer. The opening address was made by James Worthy, employee relations manager for Sears, Roebuck & Co.

ALTON M. MOTTER.

World Council Has Three New Members

At the meeting of the World Council of Churches' central committee, three additional churches were accepted as members, bringing the total to 155. They are the Church of the Province of West Africa (Anglican), the Presbyterian Church of the Gold Coast, and the Russian Orthodox Greek Catholic Church of North America, which has 400,000 members in North and South America, the Aleutians and Japan.

G.I. Fund for Child Amputees To Be Administered by C.W.S.

A check for the $71,000 raised by men of the U.S. army I corps in Korea for rehabilitation of Korean child amputees has reached Church World Service headquarters. The fund will be administered as part of the amputee rehabilitation project launched in Korea by C.W.S. under the direction of Reuben A. Torrey. The total budget for the project in 1953 is $50,000.

Urges Interfaith Attack on Crime

Bishop Donegan's Call for United Effort to Improve New York Civic Affairs Gains Immediate Response

NEW YORK, Feb. 3.—The crime situation in New York has become so serious that all religious and public-spirited citizens are alarmed. The city has fallen on evil days, Episcopal Bishop Horace W. B. Donegan declared last week in proposing that all faiths join to work "a change in our city's affairs." It is not the churches' task to endorse candidates or specific legislative or administrative changes, or to engage in their own fact-finding, Bishop Donegan said. But it is their duty to "condemn civic unrighteousness and to call on people to act in their own spheres of influence." The next day the Protestant council of New York adopted and published a resolution welcoming this declaration by the official spokesman of one of its constituent denominations. It urged the leaders of other denominations in the city to form, without delay, a group for consultation, discussion and communication "to the end of combating the evils referred to and restoring political and civic virtue" to the community. The New York board of rabbis also voted support of the bishop's proposal. A few days later Cardinal Spellman said that Catholics want to "integrate their own institutions with the efforts of the community for the elimination and . . . prevention of the ills that afflict it." However, he did not say specifically that Catholic representatives would attend a meeting called by Bishop Donegan for Feb. 13 to discuss formation of the proposed interfaith group.

Churchwomen Plan Program on Juvenile Delinquency

Women from 46 states attended the conference on current affairs sponsored in New York city Jan. 23-24 by the National Council of Churches' department of United Church Women. Representing state councils of churchwomen, they considered a project on prevention of juvenile delinquency which many groups will carry out during the coming year. They spent some time at the United Nations getting first-hand information on world relations. In an address to the group, Esther Stamats, director of the U.C.W. department of Christian social relations, warned that current attacks on public schools "strike at the heart of democracy." She urged the women to be alert to this "present threat to freedom."

Annual Council Meetings Come Thick and Fast

The Protestant council of New York held its annual meeting last Thursday, and on Monday sponsored the opening luncheon of its 1953 campaign to undergird a total budget of $413,566. Monday's speaker was Chancellor Heald of New York University. For the annual meeting of the Brooklyn division of the council last Thursday, 650 representatives of the churches taxed the capacity of Hanson Place Central Methodist Church hall and 150 requests for reservations had to be refused. At the meeting Jackie Robinson of the Brooklyn Dodgers was given a citation for his work with the city's youth and for his example of "good churchmanship and citizenship." At the Queens federation dinner on Friday, Dean Luther A. Weigle spoke on development of the new Revised Standard Version of the Bible. For this dinner also, more than 100 reservations had to be turned down. Lynn Harold Hough and Pres. Rudolph Halley of the city council addressed the Bronx division meeting on Thursday. Speaker at the annual campaign dinner in Staten Island was Weyman C. Huckabee, secretary of the Laymen's Movement for a Christian World. Ralph W. Sockman, pastor of Christ Church (Methodist), Manhattan, was re-elected president of the citywide council.

Presbyterians Announce Plan For Study Abroad

A plan whereby qualified American college students may spend their junior year in overseas Christian colleges has been announced by the Presbyterian, U.S.A., Board of Foreign Missions. While abroad, the students will serve as "unofficial Christian ambassadors," and they will return to share their world vision with home churches and campuses during their senior year. Applicants for study under the plan must be "deeply committed to the Christian faith," have a "desire to learn from people of other lands," be "emotionally mature and adaptable to new situations," and have "the kind of personality which makes a positive contribution to campus situations." Students will pay their own expenses.

Says Japan University Has Mandate to Pioneer

In the key address at the annual meeting of the Japan International Christian University Foundation here last Thursday, E. Pearce Hayes, staff associate, declared that the new institution, which he called "one of the world's most strategic projects," has a God-given mandate to pioneer in the field of Christian leadership. Dr. Hayes, who was a Methodist missionary in China for 31 years, recently returned from a visit to the I.C.U. campus at Mitaka, Japan. "Many Japanese institutions are hampered by heritage, history and custom," he pointed out. "The International Christian University is not. It attempts to build a new democratic way of life. . . . It is free to pioneer." The university, sponsored and partially supported by 14 major Protestant denominations in the U.S. and Canada, has been granted a charter by the Japanese government, and is open to students of all lands irrespective of race, sex, color or religious belief.

And So Forth

Eight Manhattan Protestant churches united in a special service at New Church (Swedenborgian) on Sunday in celebration of the 265th anniversary of the birth of Emanuel Swedenborg. In Brooklyn, a similar service was held in First Presbyterian Church, with six church groups participating.

A host of friends of James H. Robinson, pastor of the (Presbyterian, U.S.A.) Church of the Master, joined in paying tribute to his church and civic leadership at a dinner

Someone sent her a copy and—

THE WASHINGTON DAILY NEWS, THURSDAY, JANUARY 8, 1953

Mrs. Roosevelt

I Suggest Reading the Christian Century

By ELEANOR ROOSEVELT

NEW YORK—I don't often read the Christian Century, but someone sent me the Dec. 10 issue because of an article about the UN in it.

After reading this piece I wandered just beyond to a short contribution, called "The Wise Men from the West." If you haven't already read this parable, be sure to get it and read it. It paints not only the pitfalls of the past but the pitfalls of the present.

There are so many things in our western civilization to wonder about today. Our forefathers were not citizens of the strongest nation in the world, they had not developed great economic power, their military strength was practically nil, and it took a long while because of slow communications systems, to tell the world about anything that was going on in this new part of the world.

Nevertheless, they had an idea and an ideal and the great men among them clung to the thought that the basic thing they wanted in this country was a nation of free men where justice was available to all.

[illegible] ideas, this idea hasn't [illegible] soiling. We have [illegible] pulled out and dusted off and have some very fundamental thinking done about it. Are we developing this idea or are we in a period, such as we have been in occasionally before, when the idea has been almost lost?

• • •

ON THE same page as the parable, there is a poem about Christmas Eve and it deals with one of my customs I like best of all:

"I will set a candle in my window to light the Christ Child."

I love to see the houses at the Christmas season with their lighted candles in the windows and I like the symbolism that we are inviting the Christ Child to enter our homes. There must be times when he returns to our earth and feels somewhat shut out and lost in this modern country of ours. But when we light the candles in our windows then he knows that the hearts of the people have not changed but wait his coming with joy and anticipation.

• • •

—she read it through!

She started, says Mrs. Roosevelt, to read the article (it was an editorial) on the U.N. But before she put the paper down, as the full text of her column showed, she had read it all the way through. You have lay friends who would do the same thing. Give them a chance to try out The Christian Century with an Acquaintance Subscription, starting now and running for 13 weeks through the Lenten season and beyond—only $1.

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Says King James Version Also Hit

Weigle Tells N.C.C. General Board that Current Criticisms Are Not New—Meet Budget Again

NEW YORK, Jan. 29.—Methodist Bishop W. C. Martin, new president of the National Council of Churches, presided over the new General Board which met here Jan. 27-28. Members heard Luther A. Weigle describe attacks which continued for 70 years on the King James Version of the Bible after it was issued in 1611. That version's theology was denounced as unsound. It was held to be ecclesiastically biased, and was alleged to "truckle to the king." It was believed to ignore the Hebrew text and to cater to the Septuagint. The translators were "blasphemous, most damnably corrupt and intellectually deceitful." One attacker insisted his objections were "not in words of passion but . . . the just resentment of a zealous mind." These 17th century attacks, said Dr. Weigle, are paralleled today in the charges being made in some quarters against the Revised Standard Version.

Finances Are Reviewed

At this first General Board session to occupy both day and evening hours, budget and finance had priority. Chairman Francis Harmon of the budget committee said 1952 income was $6,791,549, which exceeded spending by $31,388. So the council ended its second year with all bills paid. The most important development reported was that contributions to undesignated funds were $890,518, almost twice the amount given by member communions, local churches, individuals and corporations the year before. Contributors of undesignated funds increased from 14,000 to 17,000. A total of 112,000 people contributed to all the work of the council in 1952. The contributions included 80,000 gifts for Church World Service and for TV and radio programs.

The fact that so much of the council's income is designated for special purposes almost produced a deficit of $100,000. It was averted at the last moment by freeing some restricted funds. Eighty-seven per cent of the council's income is designated, much of it being for foreign missions. A plan for allocation of costs of central services, such as treasury, assesses a larger share of these costs to various divisions and departments. The division of Foreign Missions, which is asked to pay $23,833 more, and others objected, and the question of allocations is being referred to the appraisal committee for study.

Gifts Solicited

It was reported that 21,000 letters to foundations and corporations had brought in $90,228. The committee performing this task consists of 17 men and women. The letters were signed in their behalf by J. Howard Pew of the Sun Oil Co. and Charles E. Wilson, formerly the head of General Electric. The 1953 budget is $7,838,044, an increase of $300,000. The reports having to do with budget and finance were presented by Roy G. Ross, associate general secretary; Francis S. Harmon; John K. Peterson, treasurer; Richard R. Smith, finance director; Philip C. Landers, budget director; and Jasper C. Crane, vice-president of the council.

Dahlberg Heads Headquarters Group

Among the committee heads named in the report of the committee on nominations (J. Earl Moreland, chairman) was Edwin T. Dahlberg of St. Louis, as chairman of the committee of 10 on headquarters. Other committee chairmen for the next biennium as approved in this meeting were: policy and study, Henry Knox Sherrill; business and finance, Charles R. Hook; budget, Francis S. Harmon; membership, Reuben E. Nelson; personnel, Glenn W. Moore; constitution, Luther A. Weigle; appraisal, G. Bromley Oxnam; service personnel, W. M. Wickizer; opposition to Vatican embassy, Franklin C. Fry.

A resolution condemning the anti-Semitic terrorism that recently burst forth behind the iron curtain passed unanimously. So also did a resolution urging repeal of the Jenner amendment which permits states to release names of recipients of public assistance. Later two laymen who had come late said that they would have opposed issuance of the statement on behalf of the General Board, but that they had no objection to its issuance by the N.C.C. department of social welfare. Both these statements originated in the division of Life and Work.

Hear Reports on Murder of Pastor

The General Board was informed by its foreign division of steps being taken to secure justice and indemnification for the family of Pastor Hwa-Il Pang, Korean church leader who was killed by American soldiers (see The Christian Century for Jan. 21, p. 67). Communications have been sent to the National Christian Council of Korea, to the Presbyterian, U.S.A., Board of Foreign Missions, and to the U.S. departments of defense and state.

In other actions, the General Board changed the joint department of religious liberty to a department in the division of Life and Work, and approved a study conference on the churches and the United Nations to be held Oct. 27-30. The Massachusetts council of churches invited the National Council to hold its 1954 Assembly in Boston. A committee on time and place was appointed, to report by September. The 1954 committee on message is to be appointed immediately.

HUGH D. DARSIE.

Students Participate in Study Conferences

Eight hundred students and adult leaders from college campuses across the country attended the three quadrennial study conferences sponsored by the United Student Christian Council Dec. 27-Jan. 3 at Morgan State College, Baltimore; Park College, Parkville, Mo.; and Stanford University in California. Up for study was the Christian's role in the church, the university and the present world struggle. Prompted by visiting speakers and specially prepared study books, the students took part in individual and group projects with a view to enlarging the group study programs on their own

campuses. Worship services and Bible study also had a place. Among the speakers at the conferences were Arnold Nash and William Poteat of the University of North Carolina, James H. Robinson of New York city, George Forrell of Gustavus Adolphus College, Paul Holmer of the University of Minnesota, Eduard Heimann of New York's New School for Social Research, Allen Miller of St. Louis, Alexander Miller of Stanford University, and Theodore Bachmann of Pacific Lutheran Seminary. The U.S.C.C. represents 14 national Protestant student movements whose memberships total around 600,000.

The Church Roll

Toyohiko Kagawa, noted Japanese minister, left Tokyo Jan. 28 for a four-month evangelistic tour of Brazil, Religious News Service reports. He is making the trip at the invitation of Japanese settlers in Brazil, of whom there are now more than 450,000 living mainly on reclaimed land along the Amazon river. Although many entertainers and a few Buddhist priests have been invited by the settlers to visit them, Dr. Kagawa will be the first Christian clergyman to make the trip.

Esther M. Morse, M. D., and Carolyn I. McCreery, R.N., Presbyterian, U.S.A., missionaries, were recently released after being held under house arrest by Communist authorities in Hoihow, Hainan, China, for more than a year They arrived in Hongkong Jan. 23.

Vilmos Vajta, executive secretary-designate of the Lutheran World Federation's new department of theology, arrived Jan. 19 for three months of travel, study and discussions in the United States. A native of Hungary, Dr. Vajta after several years as a refugee from totalitarianism acquired Swedish citizenship.

Arnold B. Vaught has left for a six-month air tour of the Orient and Near East, preparatory to formulating the enlarged program of refugee aid planned by Church World Service, of which he is associate director. Mr. Vaught was chairman for many relief committees in China 1931-44 while a missionary there under the Friends Service Council.

Chaplain Edward B. Harp, an Evangelical and Reformed clergyman, has been named chief of navy chaplains and assistant chief of naval personnel.

Markus Barth, son of Prof. Karl Barth and since 1940 pastor of the Reformed church in Bubendorf, Switzerland, has accepted appointment to a three-year term as visiting professor of New Testament in the theological seminary of the University of Dubuque, Iowa, a Presbyterian, U.S.A., institution.

Walter A. Baepler has been elected president of Concordia Theological Seminary, Springfield, Ill., one of the two seminaries operated by the Lutheran Church—Missouri Synod for the training of its ministers. A member of the faculty since 1936, Dr. Baepler succeeds G. Christian Barth, who retired last July. At present he is also president of the Synodical Conference, a four-synod Lutheran organization in the U.S. and Canada.

G. Hayden Stewart, formerly director of Fellowship House for Baptist and Disciple students on the University of Washington campus and more recently director of the Washington state council of churches' division of Christian education, has accepted the pastorate of Central Christian Church, Vancouver, B. C.

Bethany (W. Va.) College has named Perry E. Gresham, minister of Central Woodward Christian Church, Detroit, as its 12th president. He succeeds William H. Cramblett, who now heads the board of publication of the Disciples of Christ.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Against All Flags (Univ.) Errol Flynn, Maureen O'Hara. *Melodrama.* 18th century British naval officer infiltrates Madagascar pirate's stronghold, after incredible feats conquers all—including the beautiful lady pirate captain. Swashbuckling adventure, *as extravagent as it is unconvincing.* M,Y

Bwana Devil (Arch Oboler Productions) Barbara Britton, Nigel Bruce, Robert Stack. *Melodrama* based on true incident in British development of east Africa: how man-eating lions held up building of railroad through the jungle. Film is of interest mainly because it is first feature-length production in "Natural Vision"—three-dimensional process (*not* "cinerama") which involves wearing of polaroid spectacles by audience. *Interesting as a curiosity,* but technique is not yet satisfying: only at times is the new dimension apparent, and distortions are frequent. Exotic setting is effective; story is clumsily edited, becomes tedious before the end. M,Y

The Four-Poster (Col.) Rex Harrison, Lilli Palmer. *Drama* based on stage play of same name presents story of 45 years of a marriage through seven episodes set in the couple's bedroom. Technically ingenious since, despite potential flexibility of camera, two characters and sketchy episodes must bear the whole story. Brightest spots in talky, rambling film are the U.P.A. animated cartoons, which are inserted to indicate what goes on outside the four walls. And their gay satire clashes with *sentimental* mood of "live" scenes. M,Y

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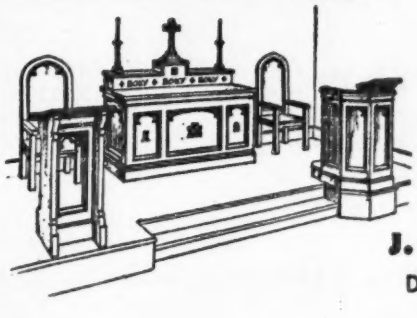

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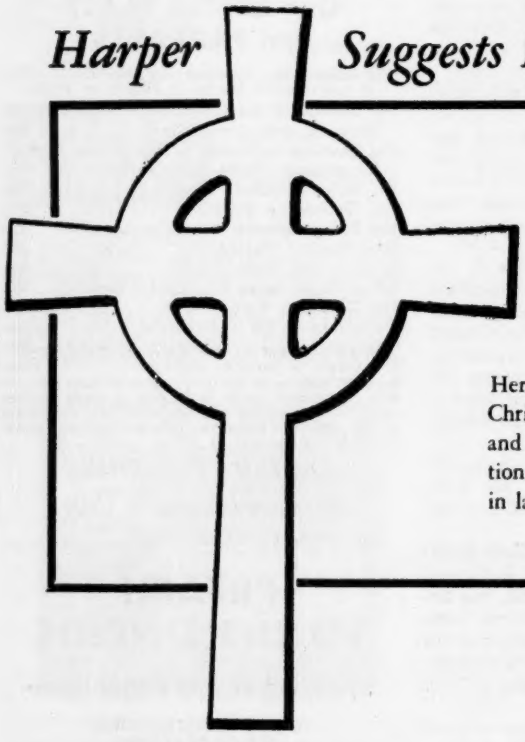

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